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Vol. I No. 5 LOS ANGELES

SAN JOSE COLLEGE

COMMENCEMENT WALKOUT

CHICANO LIBERATION

Dr. O. Romano

Teaching is a segregated profession. Teaching in Kindergarten is segregated in California. It is segregated in elementary school, Jr. College, college and university. Anywhere you look, anyone can see this is true and San Jose state is no exception. The Department of Sociology, Anthropology and Psychology, have been, ever since they were formed, set up totally irresponsive to the conditions around them. They have totally ignored the Mexican-American. In Santa Clara County, higher education has been called an Ivory Tower. San Jose State has been closer to a garbage can and whatever Ivory might have been in the garbage can, long ago turned green with rot, with irresponsibility, blindness and ignorance. Psychology, Anthropology, and Sociology at San Jose State have produced irresponsible automatons who disguise their total indifference behind the ugly mask of scientific objectivity. What is it in our higher education that can produce such people who are greedy for grants paid for by tax monies and who then prostitute themselves by helping to step on the faces of the poor and even grind their heel on those faces with the studies that they have sold themselves?

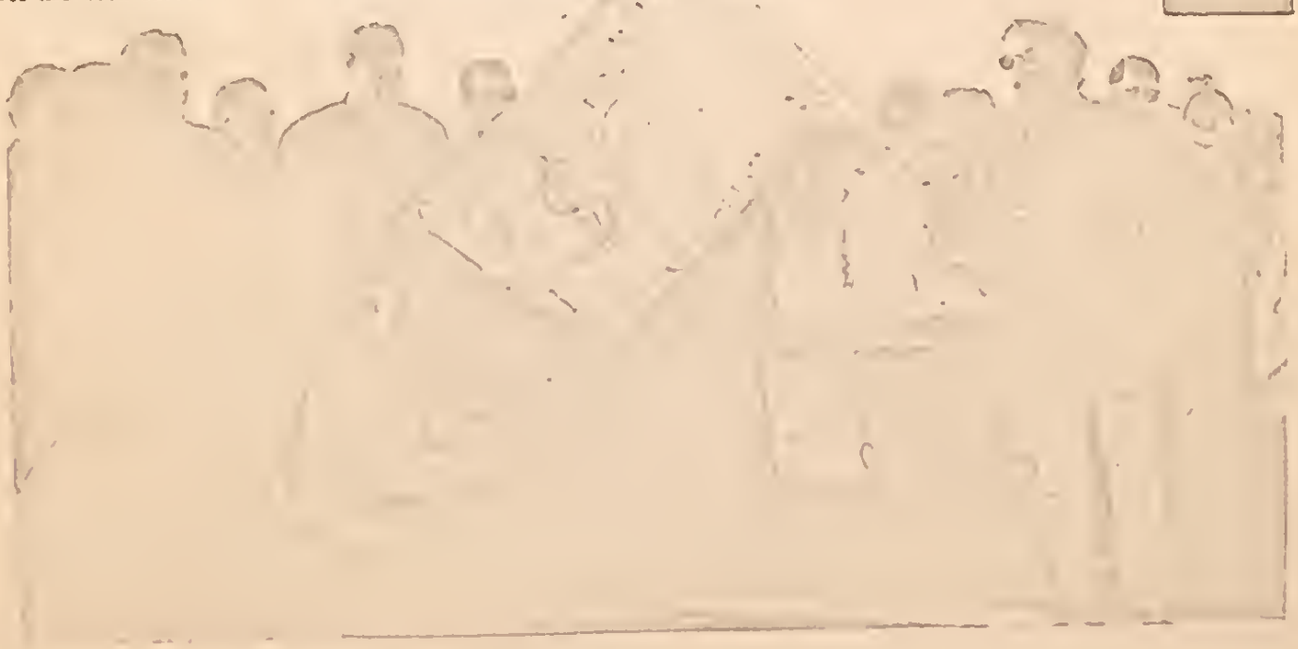
Ernesto Galarza

Few Mexican-Americans are graduating from the California State College system today; so the occasion of a commencemencement becomes an opportunity to dramatize to all of California that the new liberation spirit will lash out and will not be denied. The total Southwest, for that matter, appears on the brink of a social revolt. At this moment the planned "walk-out" at San Jose State College is but an omen of a long hot season ahead.

Chicano Liberators are convinced that the conscience of the "ins" has to be jarred. Complacent "Anglo Americans" and "Tio Tacos" who have made it have to declare themselves. This demand is polarized, it is a "you are for us or you are against us." Most important will be the reaction of the Anglo community, the establishment, the many moderates who chronically abdicate responsible involvement in community problems.

The message of the San Jose State College "Walk-outs" is simple: "Es TIEMPO. NOW; VIVA LA RAZA!

VIVA La CAUSA!



LETTERS

Dear Editor:

Sierra Blanca, Texas... A graduation ceremony for high school and eighth grade graduates of the Sierra Blanca School sponsored by the latest development in the school controversy here.

Seventeen high school graduates received their diplomas from Trini de la Rosa chairman of the committee, in ceremonies held in Our Lady of Miracles Catholic Church here. The Sierra Blanca school board in the wake of a controversy over treatment of Mexican -American students here, decided to hold no graduation ceremony this year.

A three-week boycott of the school by approximately 100 students began in April as parents charged that: Some Mexican-American students were severely beaten by the principal and Athletic Instructor of the school; Three teachers sympathetic to the parent's grievances and instrumental in the election of Mexican-American officers for the Parent-Teachers Association were denied rehiring. There was inadequate Mexican American representation on the school board.

Parents and students agreed to end the boycott as negotiations between the School Board and the Parent's Committee for Justice (Civic Action) began negotiations of the compleints two weeks before the end of tho school year.

Three parents and students involved in the boycott were fired from their jobs during that phase of the dispute, according to reports of the Parent's Committee.

Support for the efforts of the Parent's Committee came from the Social Action Commission of the El Paso Catholic Diocese, LULAC, GI Forum, Passo, and the New Organization of Mexican-American students at the University of Texas at El Paso.

Social Action Commission
Diocese of El Paso
El Paso, Texas

EDITOR'S NOTE:
Carlos Fuentes, famous Mexican novelist, writes to Cal State explaining why he is unable to attend the Chicano Symposium.

Dear Professor Bray,

Your letter reached me a few days ago here, where I have been living for the past eight months. I gather from it that you have sent me other communications; they have not reached me.

Needless to say, I feel highly honoured by your invitations, as well as challenged by it. Mexico is like an iceberg (even if it be a tropical one) with seven eighths of its identity hidden in a sea of unconcern, both guilty and simply ignorant. We are only coming to know ourselves; several million Mexicans within our own territory are denied any identification with a culture that has been egotistically expropriated by a minority of the powerful and affluent. A Tarahumara ora Coro does not yet know that he is Mexican and that he has inalienable rights to a common heritage.

A pall of apathy has, alas, fallen over my country ever since the revolution was "institutionalized". Imagine, then, our feeling of enthusiasm towards the great unsurge of conscious amongst Mexican Americans; they are reminding us all of the very powerful roots of our personality, of the very wide extension of our cultural image and is required if that identity is to become our permanent and vigorous way of transforming our present condition of subjects of history.

Unfortunately, I will be unable to accompany you during the special conference. For several years now the U.S. State Department has denied me a visa to visit that country, or been disposed to give it only if I submit to intolerable interrogations concerning my political views. Rather than submit to these highly offensive bureaucratic measures, I have decided never again to apply for an entry visa to the United States if I am not assured normal courteous treatment by the Consular authorities of that country.

Members of The Regents discussing plans to assist their El Monte neighbors. Twenty-five Regents participated in the protest against police brutality in El Monte.

Dear Editor:

We, the El Monte Committe for Self-Defenso, are enraged by the brutal mistreatment of wedding guests at the hands of the El Monte City Police Department. On July 6, 1968, a traditional Mexican wedding dance was held at the El Monte Legion Stadium. While the dance was in progress a raid was made by the El Monte City Police in conjunction with five other police departments. We were shocked by the way we were shoved, struck, maced and verbally abused while we were complying with police orders to disperse. It was totally unnecessary for a large number of armed police to draw weapons on innocent men, women and children to arrest one person. Two persons were arrested while protesting the mistreatment of innocent people.

Not only were our people the victims of prejudice by insensitive policemen, but the incident received blown-up coverage by local newspapers much out of proportion to the actual occurence. We suffered unfavorable publicity, insult to ourselves, damage to the reputation of our people, bodily injury due to the overzealous use of mace and inconvenience due to arbitrary arrests.

Four hundred people have lost faith in this police department. In order to restore our faith, we demand that 1)there be an open investigation into the El Monte City Police Department, 2) all brutal tactics toward our people cease, 3) there be treatment of us with tho same dignity given to Anglo people, 4) that the charges against those arrested for protesting the brutal tactics of tho El Monte Police be dropped, 5) that members of that Department receive careful instruction in the rich heritage of the Mexican people to avoid future mistreatment of these proud and dignified people.

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SEND ALL LETTERS AND CONTRIBUTIONS TO:

P.O. BOX 31322

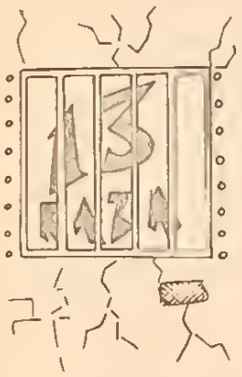
LOS ANGELES, CALIF. 90031

CHICANO MOVEMENT TUDENT

$2.50
P.O. Box 31322
Los Angeles, Cal.
90031

NAME _____
ADDRESS _____
CITY_____ STATE___ZIP___

Can you afford not to respond?



Chicano Legal Defense Fund

The Chicano Legal Defense Committee is a committee that was formed as a result of the police malpractices that occur daily in our barrios. Since we are poor financially, but not in spirit, we have seen the necessity of hiring a group of lawyers to defend our people who are actively attempting to change a racist system that has kept us down educationally, economically, politically and socially.

In the past two years Mexican-Americans have intensified their efforts to achieve dignity, equality and justice. This struggle, in disfavor by those in authority, has recently claimed 13 Chicanos in East Los Angeles. They are charged with conspiracy to commit a misdemeanor, which is a felony. The legal defense of a conspiracy charge is very costly since the question of the constitutionality of the conspiracy law has to be tested. What those 13 Chicanos that have incurred punishment have done is in behalf of the collective interests of our community. The least that you and I can do is contribute our personal and financial support. In doing so we will not only be helping to decide the fate of the 13 Chicanos but also our own.

The Chicano Legal Defense Committee is a union of organizations who are concerned with the problem of legal justice for the Chicano. These organizations have banded together because they recognize the significance of the conspiracy charges here in Los Angeles for all who are actively engaged in the struggle for the betterment of the social, political, economic, and educational system.

FOR INFORMATION

CALL: 225-5983
WRITE:

CHICANO LEGAL DEFENSE FUND
P.O. BOX 31004
LOS ANGELES, CALIF. 90031

E.I.C.C.

DANCE

for Defense of

the E.L.A. 13

Victims of the L.A.P.D.

DATE: Friday, Aug. 23

PLACE: St. Peter's Hall
1039 N. Broadway
(2 blks. N. of Chinatown

TIME: 8:00 p.m. to ???

Have Fun...
Spend Money...
Support the
Brothers!

UMAS CONFERENCE

On June 29, UMAS chapters throughout Southern California met for a day-long session for the formulation of plans and strategy for the coming months.

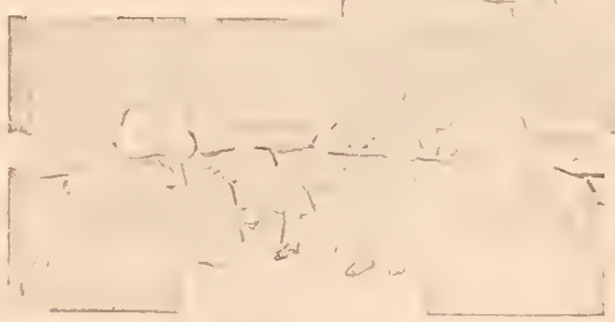
Issues which received paramount importance were the Chicano Legal Defense Fund, the "Huelga" of the farmworkers, Community Relations and University relations.

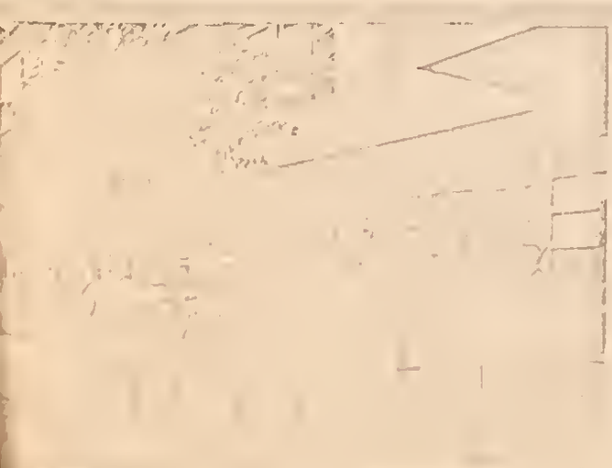
On the Chicano Defense Fund it was agreed that each chapter would raise $500. A grand total of $10,000 would hopefully be raised if each chapter contributed just minimum effort and time.

It was also agreed that the Huelga would would occupy many of the members who would participate actively in collection drives for food and money. It was also agreed that they will participate more actively in pickets and demonstrations for the Huelga. Veremos.

On the matter of Community relations, the Barrio became the prime target, which was quite obvious. How to approach the Barrio occupied much of the discussion. Newspapers, community centers, etc. were mentioned as possible ways of reaching the people. Actually, the Barrio rosides within the soul of the Chicano. To reach it one must get tight with what one is first and then the problem of reaching other Chicanos does not exist. The soul speaks and it speaks quite clearly. We must listen. We must feel.

University relations were also thrown around. It was agreed that the Educational System would be rocked as never before. Chicano students would protest University functions such as graduations, (as for example in San Jose State). Also, administrations would have to deal with Chicano demands on an everyday basis.





Angel Avila

CONCERNED PARENTS ???

At the last meeting of the Board of Education, the Concerned Parents of East L.A. displayed their complete ignorance and viciousness against those who oppose their views. Senora Quiniones and company degraded themselves into possible charges of criminal assult and a law suit.

An individual which will remain unidentified for the time being threatened, insulted, provoked and finally assulted a young brother, Louie Carillo. This individual was so filled with hate that it's quite possible he could have inflicted permanent injury on Louie if Arturo Sanchez, a writer for "EL AGUILA" had not intervened after repeated warnings.

Arturo leveled the guzano a few times, until he became an uncontrolable mess of defeated hate.

To the Concerned Parents of E.L.A., consider yourselves warned that the Mexicano will defend himsel. If all of you must learn tho way that that guzano learned, then so be it.

VIVA LA RAZA!!!!!!!!!!!!!!!
MUERAN LOS GUZANOS!!!!!!!!

These are but half of the paddywagons which were to be used to haul away the walkout people.

Graduates walking out. People standing in audience are preparing to join them. Over 500 participated.

Graduates, professors, and sympathizers applaud the Chicano commencement held on the track field.

MASC satirizes commencement exercises like the one they had just walked out of.

Running, singing, laughing. The brothers join in a victory celebration.

Raul Ruiz

On Friday June 14, 1968, San Jose State College held commencement exercises for its graduates and MASC (Mexican American Student Confederation) held a walkout for its graduates and people.

I was sitting in the stands with a beautiful girl, Connie Morales from MASC. She had been explaining how screwed up the city, college, police department, and gabacho community were in San Jose.

I nodded my head in understanding because L.A. is no different, except in size. I mentioned that I had never seen so many cops at one time on one campus before. On the field itself, with the grads, there were over a hundred cops. At the entrance we had seen them as thick as flies around a piece of shit. We still hadn't seen the exits, though.

Connie explained that they, cops and college, were afraid that Chicanos were going to conduct a suicide raid on the exercises. They were there to see that the peace was kept no matter if they had to shoot every Chicano in sight that seemed to get out of line. Again I smiled and nodded my head; L.A. without smog.

As the grads marched in the Anglo parents and friends waved, cheered, and cried for their racist progeny. We sat in their midst and Connie muttered something about insensitive bastards and the need for fresh air.

When the anthem was played we remained seated. Those waving flags never waved for the Chicano and the only thing stirring about the anthem was the fact that it reminded me who the enemy was.

God was invoked and again the Anglo robots stood and again we remained seated. That was not our God. We certainly don't pay homage to false gods, so Satan get thee behind me.

I was really beginning to feel good by now. It was their God, their city, their cops, their college against the Chicano. We are used to those odds.

We were wondering when it would begin. President Clark began his address and then it happened. The grads stood and began to walk out. From the stands, the Chicanos began to stand proud and tall in the sea of seated racist blue eyes and blond hair.

It was beautiful!

Everywhere Chicanos were standing and moving. Blacks joined like the brothers that they are. Sensitive and sympathetic whites joined and the walkout was on.

Over 500 people walked with shouts of "Viva La Raza" and "Viva La Causa." Clark tried to ignore what was happening but he finally had to face the reality that nobody was paying attention to him much less looking at him. The cops didn't move. They were stunned or possibly afraid. It was beautiful.

As we left the stadium we saw something which was hard to believe, but understandable considering the animal nature of the cop.

There were over 100 special riot police forces in platoon formation, with guns and clubs and bullet-proof vests, helmets and mace and hate. Deep ugly hate that you could almost cut with a knife. They were just waiting to kill or maim someone. A little 90lb. Chicanito ran up and waved his fist. Everything was all right. We continued our march. Viva La Raza!

We walked to the track field where a real commencement was held. Our commencement. Raza commencement. There we shouted victory and laughed and danced.

Dr. Octavio Romano and Luis Valdez spoke. Octavio tore up his prepared speech and criticized the Anglo social workers who walk among our poor without feeling or understanding the misery which the white man has imposed.

Luis of the Teatro Campesino condemned the "American educational system for trying to make our Raza ashamed of its very blood by suppressing, distorting, and destroying our powerful and beautiful heritage."

As the day ended the people began to leave. After a short while all that was left were torn pieces of paper. I picked one of them up. It said, "San Jose State College Commencement, June 14, 1968." It was torn in half. It meant nothing. Worthless. I threw it away. I left. VIVA LA RAZA! VIVA MASC!

E.I.C.C.

The Educational Issues Coordinating is an organization that was formed right after the walk outs. It was formed because concerned parents and other members of the Chicano community were awakened by the walk outs to the need for an organization that would be willing to fight for the betterment of education in East L.A.

The Committee held its regular Tuesday night meeting on July 30 at the Plaza Community Center.

Dr. David Sanchez reported that a letter from EICC had been sent to Chief Reddin protesting his firing of Sal Montenegro, a member of the Police Commission. Sal was told to resign because he took a stand supporting Sal Castro.

DANCE FOR THE DEFENSE

Ben Carmona reported on the progress of his committee as far as the Dance-Rally-Party, which EICC is sponsoring. For full details, see page 3.

WALK-THROUGH

The Rev. Quinones reported that a walk-through would be held around the Wilson High area for the purpose of informing the people of the nature and activities of EICC on Aug. 10. All members are urged to be at El Sereno Park, the meeting place, at 9:30.

THE BLIND MEN SEE THE LIGHT

Reverend Mardirosian reported that on Thursday, the 1st of August, the Board of Education is holding a special meeting for consideration of the EICC as the official spokesman for the community concerning educational matters. Of course, this has been quite obvious to most people, those who are not blind to the realities of life. So much for the Hill and the Board and their good use of myopic perception.

CHICANO DEFENSE

Oscar Acosta gave a report from the Chicano Defense Committee. He reported that he is compiling evidence to show that the method of choosing a Grand Jury is prejudiced and racist. Before the actual trial he is going to make available to the judge his findings which show that only 15 to 20 Chicanos have been ever nominated to serve on the Grand Jury, and only 5 have actually served in the last 8 years.

Finally it was suggested, and accepted, that the EICC would hold its regular meetings at Euclid (UMAS) Community Center on 3045 E. Whittier Blvd, one block east of Euclid St.

All those interested in participating in the EICC are cordially invited to attend the meetings. For further information contact Vahac Mardirosian (Armenian Chicano) Chairman—628-8313

UNITY DAY

light a candle

Prisoners at San Quentin--Mexican, Black, and white--will stage a non-violent demonstration on August 3 to 4--UNITY DAY--asking for a legislative investigation into the California Department of Corrections and the Adult Authority.

Californians all over the state will demonstrate support for the efforts to bring constitutional and civil rights to inmates.

SPONOORED BY: SOUTHERN CALIFORNIA CITIZENS COMMITTEE FOR REFORM IN CORRECTIONS

For more information, call: 225-5983

august 3-4 1968

12:00 noon on

1st & n. broadway

-- state bldg.

OBSERVATIONS

of a Garfield class

Raul Ruiz

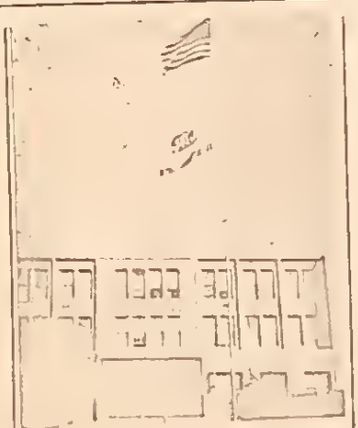
When a person is witness to a crime and remains silent he is as guilty as the person who committed that crime. The crime of silence is not my bag.

I was an observer at Garfield High School for the first four weeks of summerschool. I entered with mixed emotions because of my knowledge of that school prior to the walkouts. I was expecting that the view from within would be quite different than that from without. It's different, alright. It's worse.

The class which I was observing was entitled Current American Problems (CAP), and the teacher in charge is a Mr. Shelby (who is actually a student teacher.

I assumed in all innocence that, in this class, problems which affect our society would be discussed and studied. Well, I was wrong to assume the obvious.

Not only did this class not diacuss CAP but, as a matter of fact, it didn't discuss much of anything. There were times in which such burning issues as dating and marriage were thrown around but even these were only superficially touched upon. I am not saying that dating, marriage, and personal hang-ups are not important, but this just wasn't the class for them. And the teacher should have realized that.



The students themselves many times expressed the desire to talk about such issues as Vietnam, Mexican-Americans, Civil Rights and the educational system; but the teacher sidetracked their desires and concentrated upon textbooks that were outdated 20 years ago. These books have nothing to do with current American problems, instead they deal with psychology and sociology. And nothing is more boring than outdated and unrelated psychology on a hot summer day.

Many of the students lost interest in the class and engaged in sideline discussions. Mr. Shelby got pushed and had Mr. Rodriguez, the regular teacher, reprimand them. They were told that any more of that would get them put out of the class.

Now this was totally absurd and unfair. Many of those students were the most vocal. They wanted to talk and, since Shelby ignored them, they had a right to ignore him.

I finally couldn't stand it anymore and I told Shelby that his class had been a total and complete waste, that in four weeks he had completely disregardod the true nature of the course and, had laid the blame on the students. The man had done his incompetent best to destroy the spirit of the class simply because he was afraid to have real issues discussed.

The man asked for my opinion about his class and I gave it to him, right between the eyes.

Well, the expected happened. Next day I was advised by Mr. Rodriguez that I could no longer observe the class. The reason given was that observation could not be done of a student teacher.

Mr. Shelby had complained to Mr. Jensen, the head of the Department, and Rodriguez was given the word and I was bounced.

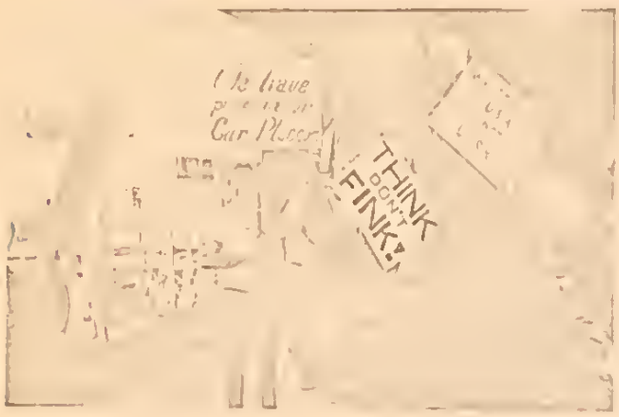
A system that cannot stand criticism deserves to be torn down. We are led to believe that the schools are concerned about the educational welfare of students, but this is a myth. The system doesn't give a damn about the students, least of all about Chicano students.

The student is sacrificed to incompetency. The school never concerns itself with whether a student is being robbed of his education because some fool is posing as a teacher, or because the curriculum is outdated. No, it protects and hides the thieves, and reprimands the critic. It gets rid of anyone who see the phony structure for what it is.

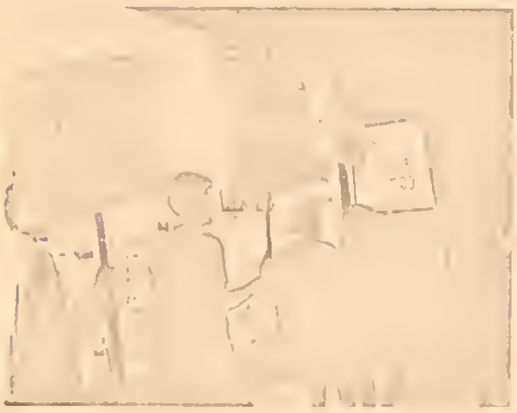
The students in that CAP class will hopefully realize that their futures are being threatened by people like Shelby and the system that creates and protects them. And when they come to this realization, it will be their right to demand a change.

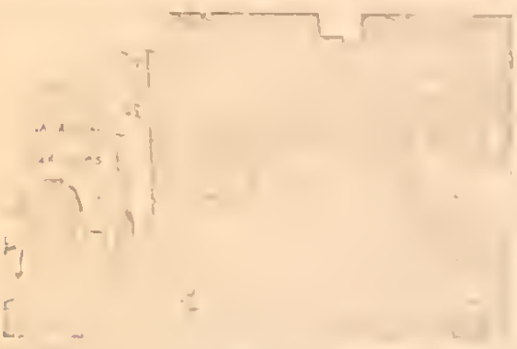
Well, such was my first experience with high school education in L.A. It will not be the last. There is much to be done, and I will say it like it is. If people don't like it, to hell with them. We are moving by them or over them.

Till the next time, keep the faith!



WHITTIER BLVD RAIDED





The Car Clubs in E.L.A. are finding it extremely difficult to drive their cars on the streets, espcially on the Boulevard on a weekend night.

It seems that the Shoriffs consider the clubs a traffic hazard when two or more clubs get together on the Boulevard and cruise.

Nobody is denying that the Strip doesn't get congested, because it does. But it certainly doesn't get any more congested than the Sunset Strip or Hollywood Boulevard on a Saturday night.

The difference though is that on the Boulevard the Sheriffs and H.P. have gone all out to hassle the clubs, by stopping traffic and handing out tickets and busting people in some cases.

The "law" figures thet tho clubs will lose interest once they have to pay for all those tickets.

No not only is this action by the man chickenshit as hell, but it also might be illegal because the clubs have as much right to use the Boulevard or any other street as does eny other citizen.

The cops just don't want the clubs to do their thing and they have moved in illegally or not.

Two car clubs that refused to run away were the New Breed and the Gestapos. On saturday, July 7 they picketed the Boulevard and protested the Dog tactics of the Man. A few young chicks and dudes, about fifty, picketed up and down the Boulevard.

The effectiveness of the picket of course could have been greetly increased if only a greater number of the people on the Boulevard had joined in.

There is a time when "looking Bad" can be e lame cop-out, end that wes one of these times.

The Man will never get off your back if you don't make the effort to shake him off.

The New Breed and The Gestapo are leading the way!

"Brothers, where were you?"

Skills Center Unskilled With Chicano Students

Three young Chicanos were insulted by racists, for maybe the thousandth time in their lives, and decided that this would be the last time. They decided that they would not let gabachos put down our culture anymore.

The racist words came when the young men, trainees et the East L.A. Skills Center, were talking to each other in our native language, in Spanish, in the office of the center. They were first told to speak in English by the registrar, and were then told by his secretary, "If you want to speak Spanish, go back to Mexico."

These three brothers, like all of us, have heard these words before. But unlike most of us they refused to hear them again without doing something. They came to the Educational Issues Committee, a group that was formed to help young Chicanos with any problems thoy find in school, and told them about the incident. The Committee realized that this racism must be stopped and they sent a delegation of parents from the community to meet with the Skills Center Administration and demand action.

Of course it took a while for the administrators to admit that there was racism involved. And even when they did, they were reluctant to do anything about it. Two hours were spent in discussion during which the racist woman who had said "Go back to Mexico" denied it all the way. When she saw that her denial wasn't convincing everyone, she cried in amazement, "Do you mean that you're taking these boys' word against mine?" And then she ran out of the room in tears. Pobrecita. She just couldn't understand how anybody could believe a Chicano over an Anglo.

When the Educational Issues Committoe left that office, they left with the promise of Oscar Gallegos, the principal of the Skills Center, that there would be a written apology coming from the two registrars who had started the incident with their racist words. This would be to apologize to the young Brothers for trying to put down their culture by making them speak English. Even one of the registrars, Mr. Trantefellow, was honest enough to admit he had boen wrong end was willing to apologize. So you'd think that everything was settled, wouldn't you?

Well if you did, you'd be wrong. Unfortunately, the Educational Issues Committee soon learned that vendidos like Gallegos cannot be trusted. At a second meeting at the Center, he told the Committee that he had changed his mind, that he would not get the epologies es he had promised. He seid he could not because that one registrar had denied that she had said "Go back to Mexico." She and Trantefellow both, however, <u>did</u> admit that they had tried to stop the Brothers from speaking Spanish, and that is all the Committee demanded an apology for. But no amount of reason could change Gallegos' mind. He has refused to act against racism. Se ha vendido!

It's obvious that being polite and reasonable with sell outs is not the enswer any more. The Committee spent a total of about five hours doing that and ended up with nothing. The time has come when institutions like the Skills Center, that ere set up to serve the community must be controlled by the community, and not by Tio Tacos like Gallegos who must play the sell out game in order to get his paycheck.

Plainly and simply: Gallegos must Go!

THE UNSPEAKABLE WAR

AMERICA'S SHAME

NAPALM AT WORK:
A peasant at Song De recovers burnt body of his son, May 11, 1965

Tanya Luna Mount
Roosevelt High School

I say Napalm is America's shame because America does not tell its people what it does to the human body. Napalm is a jellied gasoline. It is manufactured from the aluminum salts of nathenic and palmitic acids, polystyrene, and gasoline. A later development, Napalm B, contains a phosphorous additive which significantly increases the sticking ability of the material (a vast improvement over Hitler's ovens).

The Dow Chemical Company is the WORLD'S ONLY PRODUCER OF NAPALM. It is produced at the Dow Chemical Plant in Torrenco, California. Napalm is an "anti-personnel weapon", therefore it is never used as a weapon to destroy hard targets such as bunkers, bridges, or buildings. The effects of Napalm are mostly death by roasting or suffocation. For those who survive an attack, there is an agonizingly slow death, or permanent suffering from severe burns, loss of tissue, bone damage, and amputation of arms and legs.

(The above facts have been gathered by the Dow Action Committee, an organization opposed to the war in Vietnam, with the specific aim of educating the public to the horrors of napalm, and to promote a widespread boycott of all Dow Chemical Products.)

Does this inhuman substance sound like it is used by our American boys? Or does it sound more like something Hitler might have thought of? Orders are orders, but...do we stand and watch this un-declared war bring down our pride in America or do we let our pride show and demand an end to this slaughter of American boys and Vietnamese peasants!!

It is all up to you and your conscience...

There is still time. Thou shalt not kill and niether shall Dow!

Rep. George E. Brown Jr., 29th District, has made public statistics concerning Chicanos and Vietnam.

New figures how that, although Chicanos number only 10 % of the population of L.A., they number 21 % of those from this city that are killed in Vietnam. State wide, with Chicanos numbering 9%, thoy number 19% of the death list.

Brown commented that these statistics confirmed his belief that the draft laws are unfair because "young men from minority groups such as Mexican-Americans and Negroes do not qualify for or cannot afford methods of obtaining deferment status..."

Zapata Turns Over in Grave as L&M Sales Go Up or...

HOW TV SHAFTS CHICANOS

Luis Pingarron

Last Sunday night, July 28, I was watching the Idiot Eye (TV), which was featuring a movie starring the Hawkish War-Lord and Unsung Right-Wing hero John Wayne. Anyway, two timos during the flick (maybe thrice) a commercial came out which was trying to promote the sales of L&M Cigarettes. As it started, a man and a woman were acting the parts of Mexican revolutionaries, and they weren't even Chicanos!

The plot involved the stereotyped Chicano and his old lady getting in his face about his being apathetic. She says, "Paco, when are you going to finish what you start? You promised me everything, and just look at you. You won't finish the Revolution, you can't even finish that cigarette you started!"

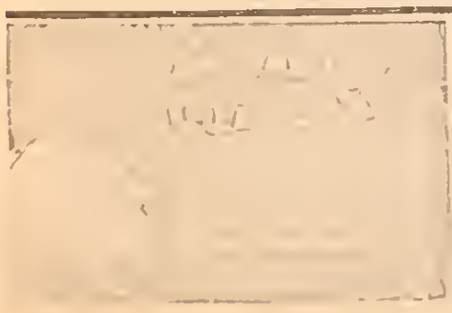
At this point it shows the Chicano falso putting out the cancer stick, saying something about how bad it is. The next scene shows the dude on a horse that looks like he's stoned on hay, all loaded down with ammo belts round his body, the Zapata stash, tho rifle, the whole bit. His old lady is telling him how groovey it is that he's finally going to finish the Revolution. At which time the actor (who knows a Chicano accent like I know Congress) tells her, "Maybe manana I weel go; today I feenish my ceegarette."

This interpretation of Chicano attitudes is grossly unjust and is something that our black brothers would never put up with. You not only see an Afro-American on every TV commercial of any importance, but you see them as people, not any longer as Butlers or Uncle Toms. You see them as humans, as Americans.

I'm not directly advocating equal time on TV commercials for Chicano actors (which might not be a bad idea anyway) but if we must be brushed aside because "we ain't got pushed out of shape", let them not cast us as vagrant huevones who don't want to take care of business till manana.

I am speaking for all of you when I say that this type of television propaganda can really hamper our movement, especially now when we are standing up, proud to be counted.

Maybe the L&M people think they can put down Chicanos because they won't take care of business till "manana", but here's one Chicano who is ready and willing to do it today



Cal State has been sponsoring a series of Chicano lectures to inform the public about the Chicano's main problems--the WASP (white, anglo-saxon, protestant) society and power structure.

Such speakers as Dr. Ernesto Galarza, Dr. Octavio Romano, Corky Gonzalez, Sal Castro, Dr. Julian Nava, and Rev. Henry Caso have been featured

Wed Nights

7 : 30

Cal State Theater

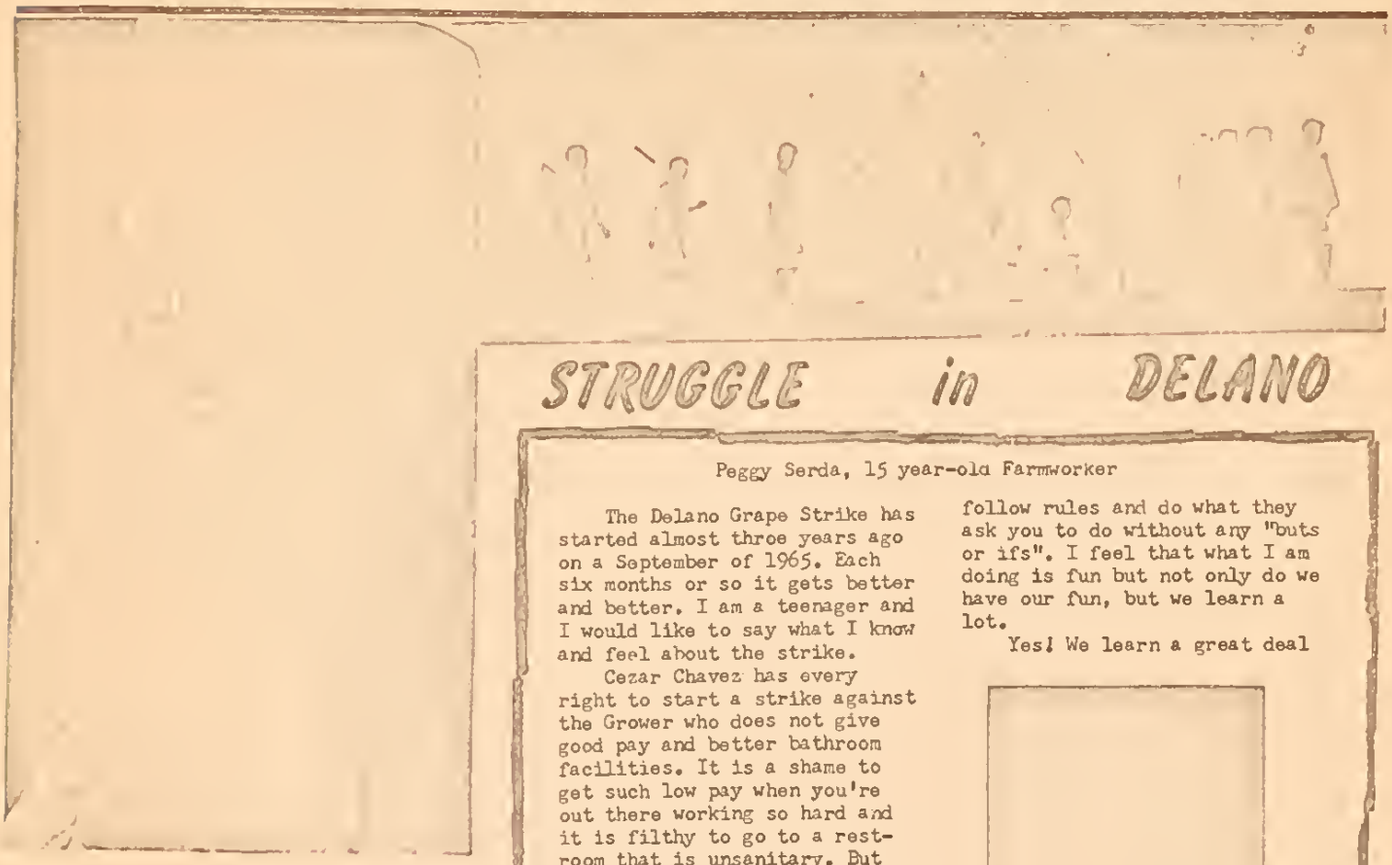
Future speakers will be:

Aug. 7—Juan Gomoz on "Mexican-American Youth Movements"

Aug. 14--Armando Morales on "Polico-Community Relations in East Los Angeles"

Aug. 21—Ralph Guzman on "The Social Position of Mexican-American People"

DON'T BUY CALIFORNIA TABLE GRAPES



STRUGGLE in DELANO

Peggy Serda, 15 year-old Farmworker

The Delano Grape Strike has started almost three years ago on a September of 1965. Each six months or so it gets better and better. I am a teenager and I would like to say what I know and feel about the strike.

Cezar Chavez has every right to start a strike against the Grower who does not give good pay and better bathroom facilities. It is a shame to get such low pay when you're out there working so hard and it is filthy to go to a restroom that is unsanitary. But you do it because you know you need every penny you can get in order to support your family.

Our Strike is very popular now all around the nation. People are asking other people about the strike and how it works in order to get organized. There are many things happening in our Strike today and more and more people are being involved, in other words volunteering to help us out in any way they can. We now have a contract with these Growers:

Schenely
Perelli-Minnetti
Goldberg
Christian Brothers
DiGiorgio

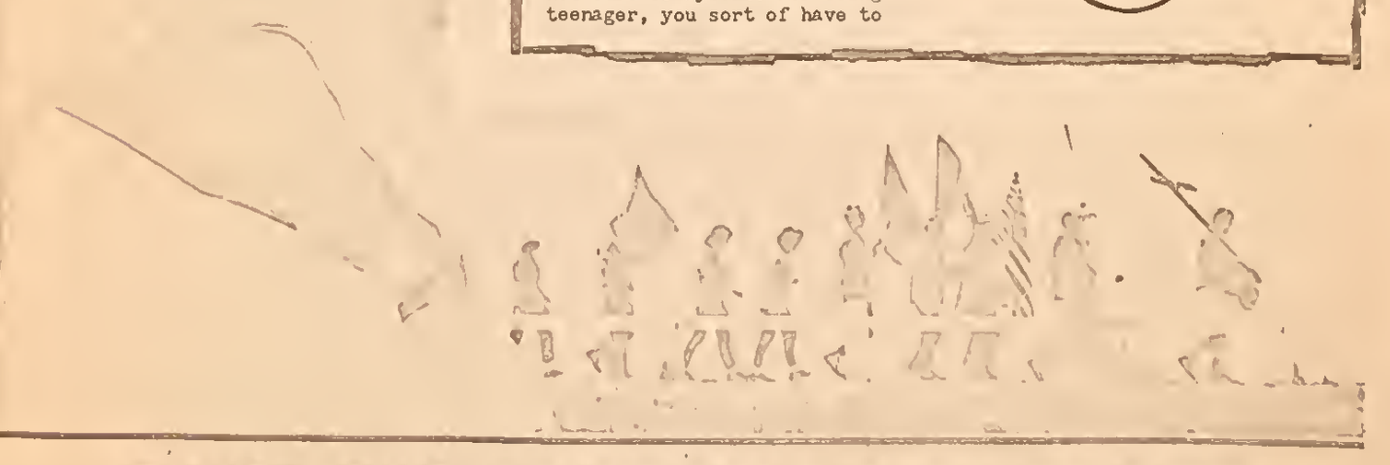
Only DiGiorgio is different, so we have two contracts with him. There are others that we have contracts with, but I am not sure of myself. For being a teenager, you sort of have to follow rules and do what they ask you to do without any "buts or ifs". I feel that what I am doing is fun but not only do we have our fun, but we learn a lot.

Yes! We learn a great deal

in the Strike. We keep busy all day and each time a grower decides to sign then we have a big FIESTA or a party and with this the whole public is invited. I feel that if we keep on doing our job the way we should, then we will win! But... We are not going to give up. Keep that in mind! As to my saying, I will keep on with the Strike as long as I live!

FOR INFORMATION ON HOW YOU CAN HELP; CONTACT

Joe Serda
3016½ E. First Street
L.A. California, 90063
265-1053 or 265-1584



DON'T BUY CALIFORNIA TABLE GRAPES

CHICANO STUDENT MOVEMENT

Vol. I No. 6 LOS ANGELES

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THE COMMUNITY WINS !

SAL IS BACK

They said that Sal could no longer teach at Lincoln because he supported educational reform in East L.A.
The community as represented by E.I.C.C. said hell yes he will!
2 weeks of pickets. 8 days of sit-in. 35 people arrested.
The Board gave in.
Sal is back in the classroom. VIVA LA RAZA!!

I go to Lincoln, and I've gone to Lincoln for about five years. In the time that I have gone there, I have experienced many discouraging happenings--one of them was the Walk outs. It was discouraging because we want and are willing to fight for better education, why can't we get it??? What, really, did we the students benefit from the Walk-outs? Not a damn thing. Not anything that I can see, anyway. Why can't the white man see our side of the story? We Chicanos are damn sick and tired of talking--we want action, action now!

Mr. Castro--the best teacher who used to teach at Lincoln. Now that he's gone most of us Chicano students have gone to "pot". We need a Chicano teacher who we can trust and confide in, we need one of us!! Mr. Castro was one of us--he proved it by getting busted for us. He not only is fighting for better education for us, the students at Lincoln High, but for all the High Schools in East L.A. I don't know if I should say this--but if we don't get Castro back, be ready for anything, Board of Education.

LETTERS

Dear Editor:

I am writing to you about an article that I read in one of your editions about the East L.A. Skills Center. In it you state that you had troubles with two registrars one of whom was Mr. Art Trantefellow. All I would like to pass on to you is that Mr. Trantefellow is not a qualified registrar. He was previously an auto upholstery instructor at the Skills Center and this positionas a registrar is just a patronage job.

In order to be a registrar you have to have a degree and be qualified, which Mr. Trantefellow is not.

I would look into this matter at once. Let's get Spanish-speaking Chicanos who are qualified and sensitive to the needs of our people. Out with the likes of these so-called registrars.

R.P.S.
L.A.

[redacted]

Dear Editor:

Ever since my early high school days, I dreamed of eventually moving out of the Valley, where people with skin that is either black or brown are considered and treated with inferiority. Chicanos and Blacks are given no economic, scholastic, social, or cultural equality. Well, this dream became a reality about two months ago when I came to San Diego.

Upon my arrival in San Diego, I was astonished by the beautiful city. The scenery was just out of this world. I couldn't believe that I was finally going to be a part of the things that I had only read and heard about. However, after having been here about a month, this beauty began to deteriorate. I began to find that the same problems which existed in the small town of Harlingen, Texas, were also pressing here in San Diego--and the rest of California, for that matter. My realization of the fact that Chicanos are constantly being taken advantage of and looked down upon became more intense. This same type of situation was foremost in my hometown. However, there is one major difference between the two areas. Here, in California, Chicanos and Blacks are united in one single effort. Both are trying to obtain their Constitutional and civil rights. Back home people do not strive for equality. They have not begun to realize that the situation is drastic. Chicanos and Blacks make up about 70% of the population. Whites constitute about 30%. Yet you can guess who has all the power. Whites make up the city government. They run practically all the businesses in town. In the schools, they comprise the faculty--Chicanos are few. They have the best jobs available, which naturally leads to the fact that they have all the best homes and material possessions. The Welfare Agency is run by them, or by what I refer to as 'turncoats' (those Chicanos who figure that they made it on their own and don't give a hoot about who hasn't). These so-called Middle-Class Chicanos will turn their backs on the problems of poor Chicanos and Blacks.

A situation which I have found in San Diego and Harlingen both is that of a counselor or social worker who feels lost in an environment of poverty. As it has often been said, a person who hasn't experienced destitution cannot just welk in and say, or pretend, that he understands the problems of the people in such an environment. In order to fully comprehend these problems, a person must have been poverty-stricken himself. Then, and only then, can he truthfully know what it is really like; and effectively help these individuals.

The above have been but a few of the many situations in which our people find themselves daily. The time to act is now! I am glad to have come here and hooe to be of real service to my people

VIVA LA CAUSA!
VIVA LA REVOLUCION!

Rafeela Luna
San Diego, Calif.

[redacted]

Dear Editor:

Congratulations on your publication of a Chicano newspaper. We would like very much to encourage your continuance.

We here at San Francisco State College are in process of setting up a Mexican American Studies Institute. The program would call for courses and curriculum which will stress our history, culture, language, and problems in a gringo-dominated society--world, really.

We are planning to compile art, poetry, prose, philosophical and political writings of our Chicanos students for publication from time to time.

An exchange of information and publications with you would help us all keep abreast of developments all over the country. We are building up our library collection and your publication will be subscribed to by our library. In addition, we would like to have as many back copies as you can spare.

Write us and let us know what we can do for you.

Yours in La Causa,
Dr. Juan Martinez
Mexican American
Studies Institute

LA RAZA NUEVA

WITH YOUR HOSTS: MOCTEZUMA ESPARZA AND RAUL RUIZ

A PROGRAM DEVOTED TO THE HISTORY, MUSIC, POETRY AND CURRENT HAPPENINGS OF THE CHICANO MOVEMENT IN EAST L.A. AND THE SOUTHWEST

KPFK·FM·90.7

THURS - 11 TO 12 PM

Dear Editor:

On Fridey, September 20, a dance was held at Lincoln High. Inside the gym there were plainclothes cops all over the place. When the dance was over, everybody went outside to find about four police cars waiting out there. The cops said that anyone under 18 would be arrested if they didn't clear out, but before anyone really had a chance to leave, they began busting kids. First they got one guy and took him to a car. At that point two more cop cers came.

The cops hit one student with a club. After about half an hour they had busted five guys and had scared everybody away. They stayed around until all of us had left.

Later I found out that the cops beat up all the guys they busted.

Steve

[redacted]

EDITOR
Raul Ruiz

ART
Harry Gamboa
William Shire
Daniel Dibujo

POETRY
Lupe Saavedra

PHOTOGRAPHY
Devra Weber
Lazaro Q.

REPORTERS
Melodia Camaron
Margaret Cuaron
John Ortis
Francis Valdez
Anna Rodriguez
Bunny Orosco
Sylvia Orosco
Tanya Luna Mount
Peggy Serda
Linda Muniz
Yolanda Rangel
Rita Ledesma
Cathy Ledesma
Joyce Robles
Frances Spector

COUNSEL
Z. Acosta

SEND ALL LETTERS AND CONTRIBUTIONS TO:

P.O. BOX 31322

LOS ANGELES, CALIF. 90031

CHICANO MOVEMENT STUDENT

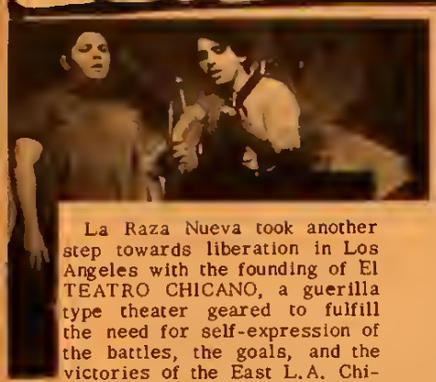
$2.50
P.O. Box 31322
Los Angeles, Cal.
90031

NAME _____

ADDRESS _____

CITY_____ STATE___ZIP___

THE ASHROW



EL TEATRO

El Teatro Campesino is a bilingual theater company created in 1965 to teach and organize Chicano farm workers. (Chicanos are Mexicans in the U.S. born on either side of the border.)

La Raza Nueva took another step towards liberation in Los Angeles with the founding of El TEATRO CHICANO, a guerilla type theater geared to fulfill the need for self-expression of the battles, the goals, and the victories of the East L.A. Chicano Community. EL TEATRO CHICANO's presentations include actos, dramatic readings, and both traditional and contemporary revolutionary songs. Standouts in the song department are DAVID AND SYLVIA, the Chicano answer to Bob Dylan and Joan Baez; and singer-composer JUAN ACOSTA-FLORES, who wrote "El Corrido de los 13 Valientes," among others. EL TEATRO CHICANO exists for the people, whether it is on the street corner, a park, a community center, a demonstration, or an occupation stronghold such as the Board of Education where they performed actos during the sit-ins. If you want to be part of EL TEATRO CHICANO,there is a place for you. For information contact Guadalupe Saavedra at 225-5981.

We started in a broken-down shack in Delano, California, a shack which also served as the strike office for Cesar Chavez farm workers' union. At a meeting there one night, Luis Valdez, who became our director, was trying to explain theater to a group of farm workers, most of whom had never seen a play. We hung signs around people's necks, with names of familiar character types: scab, boss, etc. They started to act out everyday scenes on the picket line. These improvisations quickly became satirical. More people gathered around and started to laugh, to cheer the heroes and boo the villains; and we had out first show.

It's simple: if you want unbourgeois theater, get unbourgeois people to do it. Theater does not live in props and scenery--it reveals itself in the excitement and laughter of the audience.

We developed what we call " actos "--one-acts or skits, though skit is too light a word--dealing with the strike, the union, the problems of the farm worker. Humor is our major asset and our best weapon: not only satire, but comedy, which is a much healthier child of the theater than tragedy or realism. Our use of comedy originally stemmed from necessity--the necessity of lifting the strikers' morale. We found we could make social points not in spite of the comedy, but through it. Slapstick can bring us very close to the underlying tragedy--the fact that human beings have been wasted for generations.

We worked with the union for two years, performing all over the west and south west, in fields in labor camps, at union meetings, and at strike benefits in the cities. In 1967 we toured across the country to publicize the strike, performing at universities, in union halls and civic auditoriums, at New York's Village Theater, at the Newport folk Festival, and in the courtyard of the U.S. Senate Building in Washington D.C. We receivbz a 1968 Obie award, "for creating a workers' theater to demonstrate the politics of survival."

In September of 1967 we left Delano and the union to establish a farm workers' cultural center a farm workers cultural center, El Centro Campesino Cultural, in Del Rey, a rural California town of 1,000 people (2,000 in the harvest season), mainly Chicanos. We wanted to concern ourselves with the cultural as well as the ecmnomic oppression of our people, whose consciousness as well as their land has been invaded by the Anglo. In Del Rey we give "History Happenings": successive chapters of Mexican and American history in actos and puppet shows, with music, free to the community; also music lessons and art classes. We take our shows to other small towns up and down the San Joaquin Valley of Californiz. We still work with the union in its organizing efforts, but we are now independent and self-supporting (no foundation grants).

We will consider our job done when every one of our people has regained his sense of personal dignity and pride in his history, his culture, and his race.

UPWARD BOUND

Rita Ledesma

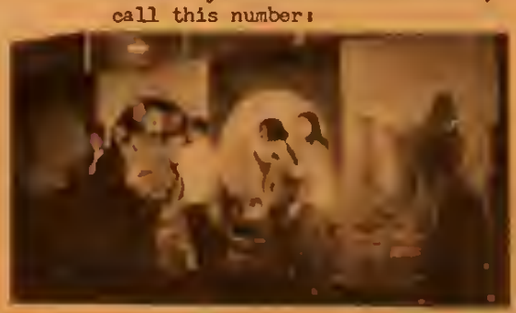
Upward Bound. Two words representing hinges which opened up doors to new experiences, new friends, and growing this past summer for me. Project Upward Bound, at the University of California at Los Angeles, is a federally-funded program designed to motivate high-potential under-achieving minority students on to higher education.

This is done by exposing the students to the University campus life. Students live on the campus during the summer for eight weeks taking one high school credit class (if needed) and participating in an activity group. The various activity groups included Biology, Art, Mexican-American Affairs, Afro-American affairs, Music, Theater, Television, Photography, Psychology, and other assorted groups. During the school year there is a follow-up program of tutoring on Saturdays. There are a number of trips, special events, and happenings occuring throughout the year.

But, Upward Bound is so much more than classes and a week-end field trip. It is an experiment in living, an experience in learning how to be a person. For me, the most important aspect of the summer was learning to live with people and to relate to them. It was a growing situation where I exchanged ideas, thoughts, and feelings with other high school and college students. I and my fellow UBers were exposed to college life, and something beyond East Los Angeles and Watts.

There were hassles with the Administration and with the community, and there were personality clashes among students and sometimes even between students and staff. But we were all growing and learning together. There was a weekend camping trip at Sequoia and another trip to Delano. There were rapping sessions, heated emotional discussions and arguments. There were times for crying, laughing, hating, loving,all made possible by the beautiful people who were involved.

If you would like to find out more about this program, and how you can become involved, call this number:



THE LIBERATION

Victory for Sal and the community.. 8 days of sit-in. 35 arrested. But in the end Castro is back in the classroom.

The sit-ins voice their support for the Rev. Mardirosian's speech, in which he tells the Board that the Community will win in the end.

Brown Berets listen intently to what little the Board was saying.

The sit-in is festive with singing, guitar playing and relaxation. Everyone is enjoying their thing.

Mariachis serenading the sit-in at the Board Never have these white walls absorbed so much brown.

The sit-in, locked in. Castro passing out coffee to those who stayed up outside in support of those inside.

Con las lagrimas escurriendo de mis ojos; con mi pecho que casi se ve que me brinca el corazon; con este gran orgullo; veo a mis hermanos unidos, victoriosos, abrazandose ye felicitandose por la gran victoria de Sal Castro.

Demosles gracias y honores a esos valientes que sin ellos no existiera la victoria del Este de Los Angeles, de los Chicanos: abogados, sacerdotes, ministros, monjas, madres, estudiantes, ninos, Brown Berets, y escritores.

Esta raza unida ha forzado al mas falso y vendido que comprenda y realize la fuerza de una gente unida y orgullosa. Verdaderamente se vio lo magnitud de nuestra gente: empezando con los pickets en la escuela Lincoln donde ensenaba Sal, y acabando con la demonstracion en el Concilio de Educacion que duro casi ocho dias, terminando en carcel para 35 de nuestra Raza.

Que gente! Que Raza tan linda, tan orgullosa, tan sincera y cansada de injusticia, pero unida por esas mismas injusticias. Querian simplemente la justicia! Ganaron porque su causa era justa.

Verdad de Dios que me dan ganas de echar un gran grito, AJUA! muy grande por mi raza. solamente nosotros podemos saber que lindo es el corazon de nuestra raza. Como me dijo el poeta, Guadalupe Saavedra, "Nosotros, los chicanos, tenemos tanto corazon," y es cierto, porque sin la importancia de ese corazon, todo el machismo y todos los huevos del mundo no valerian un suplido.

Cuando escribo de esto y me pongo a pensar de esa "Noche, tres de octubre," y recuerdo esos machos con las cachetes empapados de lagrimas, tengo que sentir que el corazon verdederamente es la fuerza del Chicano.

AJUA! AJUA! AJUA!

Que viva mi gente linda! Que vivan nuestros mujeres con su pelo negro y largo! Que vivan esos machos con vigotes gruesos! Que viva nuestra Raza!

Chicano Power ? Cualquier chicano lo tiene. No mas ponle la mano a su pecho y lo sientes.

Luis Pingarron

The Rev. Mardirosian eating tortillas and chile at the Board and otherwise being very Mexicano.

OF THE BOARD

BY JACK McCURDY

Teacher Sal Castro was returned to the classroom at Lincoln High School by the Board of Education Thursday night under a new policy giving teachers charged with crimes the right to appeal before being relieved of duties.

The board's action brought to an apparent conclusion there a month of rising pressure from Mexican-Americans demanding Castro's reinstatement, climaxed by seven days of sit-ins which ended with the arrest of 35 demonstrators Wednesday night.

At the fourth meeting in eight days on the hotly debated Castro case, the board voted 5 to 1 to reassign the 34-year-old social studies teacher to Lincoln High immediately.

Initial Dispute

The board thus reversed its decision of three weeks ago and settled the second major conflict between the city school system and Mexican-Americans on the East Side this year.

The first dispute last March led to Castro's removal from the classroom after he was indicted by the county grand jury on felonious conspiracy charges for allegedly helping plan the walkout of Mexican-American students at four East Side high schools.

He was then assigned as a researching consultant away from Lincoln High, touching off bitter protests by Mexican-Americans who see Castro as a symbol of cultural pride and of outspoken condemnation of educational conditions in the East side schools.

It was the school district's administrative policy, calling for all teachers accused of felonies to be relieved of classroom duties, which the board changed Thursday night.

The new policy provides teachers with an opportunity to appeal to a board of review if administrators attempt to transfer them after they are charged with crime.

The board voted 5 to 0 to adopt this policy with concurrence from the teachers' Negotiating Council, which represents a majority of teachers in the school system. Board member J. C. Chambers was absent.

Order Made Specific

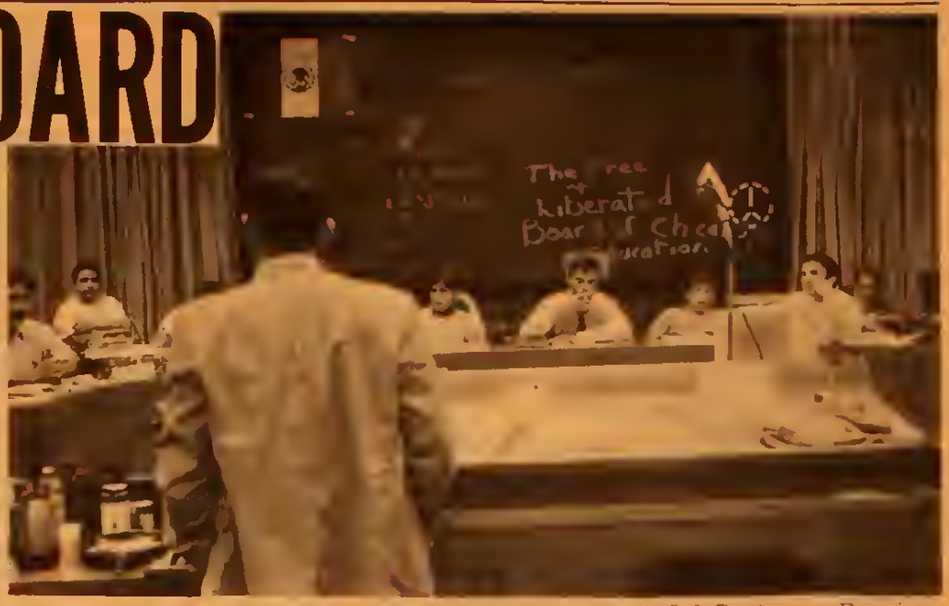
To make certain that the policy would be applied retroactively and immediately to Castro, the board specifically ordered that he be reinstated immediately. Board member Hugh Wilkett voted no.

About eight other teachers who have been relieved of classroom duties will come under the new policy and be provided with the appeal opportunity but will not automatically be reinstated.

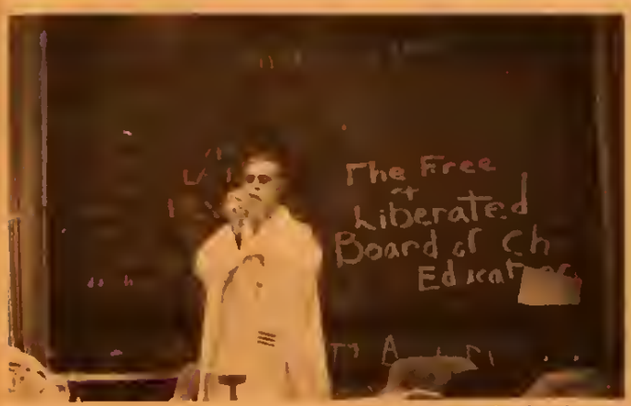
The board's decision was met with cheers and tears from the predominantly Mexican-American capacity audience of 300 persons and another 100 who listened to discussions during the six-hour meeting on loud-speakers outside the board room.

Castro was embraced by his followers and carried on their shoulders from the chambers.

Castro said he must wind up his work as a curriculum consultant today and will be away from his job next week, making it possible that he won't return to Lincoln High until Monday, Oct. 14.



Nava addressing the Chicano Board of Education with Sal Castro as President. The Board is telling Nava that he will not be allowed to "come home" if he does not make more of an effort to reinstate Castro.



Father Luce says Mass in Rev. Jones desk. A beautiful experience. If you look closely, you can see that's a tortilla he's breaking.

Richard Alatorre and Juan Gomez address the Board, telling its members that, in effect, they are full of it for not taking action on the Castro issue.

CHICANA MOTHER

I am a Chicana mother and was one of the 35 arrested at the Board of Education sit in.

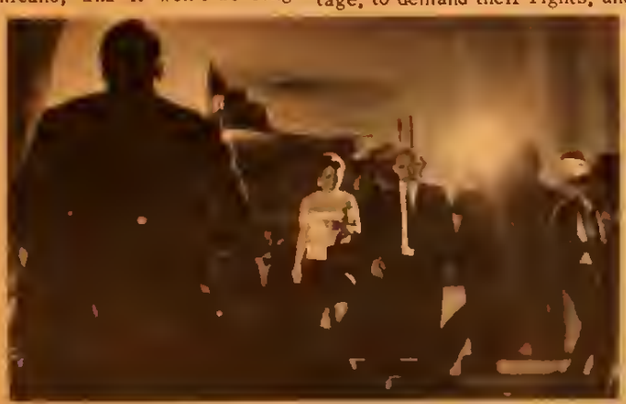
For you who may not think it was a just cause, do you think if it wasn't Castro would have been reinstated? As the Pledge of Allegiance states, "One nation under God with liberty and justice for all." This is all we asked for and justice was done. My two oldest children are involved in the movement of the Chicano, and it won't be long before my other children become involved. And simply because we as Chicanos have to fight the school system, welfare system, police brutality (just to name a few). Since my children were old enough to speak, they were taught to answer, "I am a Mexican" when asked. They were taught to speak up when abused, to fight back tooth and nail, to get their rights as human beings. I, for one, won't hide behind the cloak of hypocrisy and say these things do not exist, because they do, and we know it! Only some mothers are still not willing to face reality so there will be many mothers who will criticize me. The same mothers who are critical of the word "Chicano".

Castro's case was just one of our many victories to come, we in the Movement will at least be able to hold our heads up and say that we haven't submitted to the gringo or to the pressures of the system. We are brown and we are proud.

I am at least raising my children to be proud of their heritage, to demand their rights, and as they become parents they too will pass this on to their children, until justice is done. Perhaps we may see the day when there will be enough Chicano teachers, principals, and even a Chicano president! For those of you mothers who may think I may not be a good mother because I am militant, on the contrary, my children are well taken care of in every respect.

Viva la Raza!

Alicia Escalante
2222 E. First ST.



SITIN STORY

Up until the time when the Security Guard issued his formal warning, I never seriously believed that we would be arrested. Despite my knowledge of what the Establishment is really like and of the way it uses the law to perpetuate and perpetrate its own power, it was incredible to me that they would allow us to spend six nights in the Board of Education and then suddenly and capriciously arrest us. But they did just that, and I stayed and was arrested because we had made a committment. That committment was to stay at the Board of Education until a decision was made to return Sal Castro to the classroom, and the integrity of my committment was at stake. I had to be true to myself and to our community. And we won!

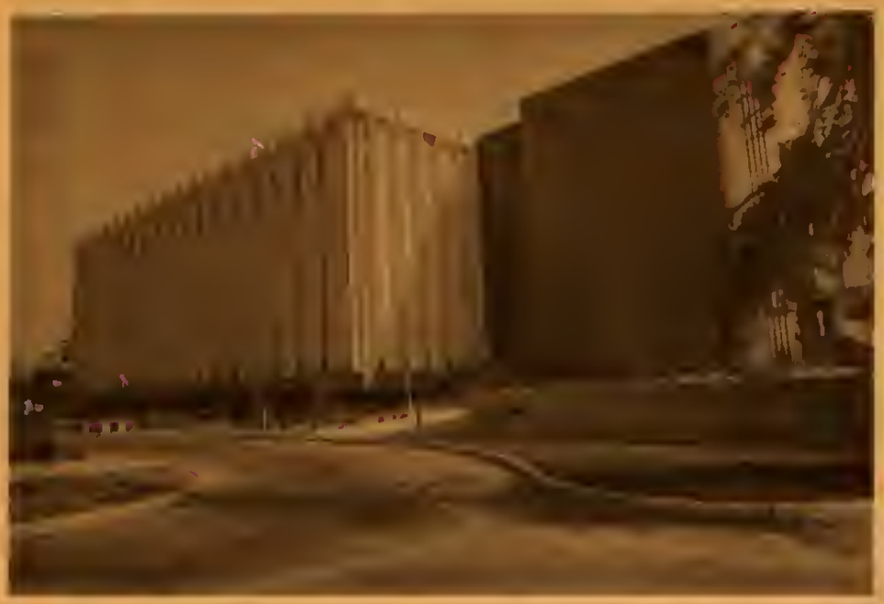
I allowed myself to be arrested as a member of La Raza Humana which values, dignity, justice and pride as the rights of all people. The Chicano has too long been victimized by the WASP establishment. It is time to take a stand and to say to them: we will no longer beg for crumbs, we will obtain our rights. Along with 34 others I took that stand last Wednesday night, and I will do it again when necessary. Sal Castro was one issue in a larger battle and we must not stop here.

Viva La Causa!

Adele Polifroni

The 35 that were arrested, showing unity and courage of conviction. All were proud and anxious to be arrested in the cause of Sal Castro.

FAIRFAX



Front view of Fairfax: Adds beauty and taste to community. Imaginative architecture. Contrasting colors.

View of Lincoln facing Lincoln Drive: Broken windows, fading peeling paint, dirty grimy walls, complete absence of greenery.

Industrial Arts Building at Lincoln: Dangerous steel staircase, more dirty broken windows and grimy walls.

COMPARE

Mall of Fairfax: E
Shaded area for st

LIN

Raul Ruiz

Lincoln and Fairfax--two schools in the L.A. School District.

Lincoln with a 99% Chicano student body, Fairfax with a 99% non-Chicano student body.

Lincoln--built over 40 years ago and looking and feeling every year of it.
A tired bunch of shitty looking excuses for buildings.
A drag to the eye and the stomach.

Fairfax--barely a year old.
Massive, modern, clean, beautiful.
A place to go. A place to learn.

Look for
dents. It is
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Lincoln--a damn shitty
to put it bluntly. Some
screwed-up things that
there: teachers and admin
tors who are so damn prep
it shows in their phony
they put on every mornin
fore going to school; the m
up bell system; the condi
buildings we are suppos
learn in; the shortening of
periods because of the
meetings; the counselors

Front view of Lincoln:
isn't saying much for t

COMPARE

FAIRFAX

, flowers, and shrubbery.
l, relaxing.

Side view of Fairfax: Protected walkway in front. Entrance is wide. Minimum amount of fencing is used.

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You can have the best of possible teachers but their effectiveness will be limited if the students just don't come because the school turns them off as soon as it comes into view. The students shine on the school and, if they don't, they should. That school is nothing but bad, ugly, man. It looks like it was whupped with an ugly stick and beaten senseless.

I wish that I could say to the Lincoln students that their school doesn't really look too bad, especially if you squint your eyes or look sideways at it, but I can't, I really can't. No matter what you do to a garbage can; paint it, put ribbons on it; it still looks like a garbage can. And Lincoln, by any other name, is still a garbage can.

Mall of Lincoln: Pathetic and sick-looking fountain that barely does its job. A hash house no bigger than a head and looking remarkably like one, too.

ou ever do get to see, don't
a damn what you take or
p; the constantly crowded
s and hash houses; the filthy
y campus and restrooms due
custodial shortage. And fi-
y, there is the suspension
al Castro.
incoln is a screwed up school
it will take an awful lot to
crew it. But we can do it,
we will, no matter what it
s.

of the place, which
k-looking garden in front.

Back view of Lincoln: Exposed garbage area. Looks like hell but, then again, the whole school looks like an exposed garbage area.

NO CASTRO

The face of pride and the beautiful face of an angry and determined young Chicana student at Lincoln High. There can be no doubting her feelings for Sal. VIVA LA RAZA!

Editor's note:

This article by Mr. Gordon was written and submitted before the Board of Education took action and returned Sal Castro to the classroom. It was going to be removed but after finding that 40 teachers from Lincoln have filed for transfers the next day, the article assumed great significance and relevance. Hopefully, Mr. Gordon's message is at least considered by these disenchanted faculty members of Lincoln or, for that matter, any East L.A. school. He is in essence saying that the educator does not run away from an issue. Issues, ideas, controversy, dialog, are the substance which feeds man's mind. If, as an educator, a teacher feels that he is in possession of the truth then he need not fear any man or issue. It is when one is unsure of one's self or does not believe in his convictions or lacks the courage to stand by them, that he runs away. But he only runs away from himself and thus becomes an object of derision and scorn in the eyes of his fellow men.

Michael Gordon
Teacher, Lincoln High

The failure of the Board of Education to return Sal Castro to his rightful place appears highly hypocritical and inconsistent in light of two statements made by Board members. Dr. Nava and Mr. Gardner labeled the Grand Jury indictment as a remnant of the Inquisition of the Middle Ages and as a politically motivated move to gain votes with damaging consequences upon school-community relations. The question should now be asked, "Why then did the Board vote 6 to 1 against returning Mr. Castro to the classroom? It seems to me during the secret closed-door Executive Session held by the Board that the School and Area Administrators succeeded in pressuring the Board to keep Mr. Castro out of the classroom for "reasons of their own". Exactly what occurred is still a mystery because Mr. Castro was not allowed to be present or be represented by counsel to hear what motivated the Board to act as they did. Isn't it ironic that Lincoln teachers are told by their Administration that the decision is a matter to take up with the Board and not our concern?

To professionally-minded teachers Sal Castro's plight should be "their bag" regardless of their personal feelings towards his proposals. If Castro is removed for daring to ask for change through peaceful protest without even having gone to trial, it will greatly discourage other teachers in the future from daring to differ, from working for changes, and most of all, for speaking their consciences. As fellow teachers, we must not let the Administration with Board assistance make an example out of Sal for the sake of our futures, not to mention the community and school relations. Therefore, the Castro issue is as relevant to the professional future of teachers in L.A. as it is to the community that the school is supposed to serve.

Unfortunately the Lincoln faculty does not find itself free from teachers whose reactionary hard-nosed attitudes do nothing but alienate the community and perpetuate long-standing injustices toward Mexican-Americans. Many of them did transfer or resign but they all did not leave. They still commit the inexcusable error of labeling those elements of the community as "outsiders", "agitators" "troublemakers" and part of the "Communist conspiracy." It is these people who, if they hope to survive here or reach a working relationship with the Community, must face up to the reality of the Community's disenchantment and anger. They must stop trying to discredit legitimate protest and avoiding the issues at hand. Parents are involved in these protests. Don't they know that a majority of the active members of the Lincoln Parents Council are also members of the Educational Issues Coordinating Committee? They must realize that the day of the PTA tea and cookies small talk session is over. The Barrio has awakened and cynical teachers cannot complain that Mexican parents do not care about education.

In trying to end on a more optimistic note, we must consider the 30 or so new teachers at Lincoln who have never known Mr. Castro or experienced the Walk-outs or become aware of the needed reforms. It is vital that they have the chance to meet with the concerned, angry elements of the community and be able to communicate. Some may be frightened by the derogatory smears against Sal Castro that they hear from a small group of other teachers. The best way to open up real communication is for the Lincoln Faculty Association to meet the community and also invite Sal Castro to answer questions so all can see that he does not have horns. He should have the chance to defend himself against the smear and innuendoes that are flying around Lincoln as the police photographers take pictures of the pickets. Only through a willingness to meet and confer with the purpose of developing a mutual understanding between the Lincoln faculty and the Community can potential violence and discord be prevented. Remember that the school belongs to the Community and not vice versa.

Joe Conway

Dear Fearful Forty,

As a teacher among many working in Chicano schools and happy to be there I have some questions to ask of you.

I am sure you regard your requests for transfer as thoroughly professional, American, and democratic, but these terms always arouse my curiosity. Since when is it American or democratic to pick up your marbles and go home when the majority votes against you? A majority of the Board of Education voted to reinstate Sal Castro. A majority of your fellow teachers at Lincoln High chose to stay and continue their work with Chicano students. When the Board originally removed Mr. Castro from the classroom, did forty of his supporters ask for transfers from Lincoln? No. They showed their professional and personal regard for their students and stayed in the barrio, meanwhile working with parents and students to bring pressure upon school authorities for a just resolution of the Castro case.

What are you guardians of the status quo really worried about? Has the Castro victory made you realize that the days of trying to mold the Chicano in the Anglo image are over? Does the emergence of a healthy machismo, as exemplified by Sal Castro, frighten you? Do you even know what machismo means? Does the victory of the Castro coalition, a melding of barrio parents, self-determining students, committed conservatives, Protestants, Catholics, and Jews, all working for justice for the Chicano--does this victory say to you that your time is past and that our time is now?

Well, that is exactly what the victory means! You don't want our children, we don't want you! Then where will you go? I would not advise South Central Los Angeles. Our Black brothers will send you packing! The Jewish Community? Not on your life! Nor will you be welcome in any community in Los Angeles that abhors racism. But don't worry, there's always Alabama or Orange County.

"¡Que se lleven sus treinta monedas de plata y que se vayan!"

Put that in you bilingual dictionary and smoke it!

NO SCHOOL

The sign of victory, the students were already flashing it even though Castro was not yet in school. VIVA LA RAZA!

UMAS

Ana Rodriguez
B12 Wilson High

THE UMAS THAT NEVER WAS

It was Thursday, October 10, the eve of our first UMAS meeting in Wilson. Mr. Peralta would sponsor, with Mr. Lopez and Mr. Walters as co-sponsors. Temporary officers had been appointed and permission (also temporary) had been granted by out principal, Mr. Skinner. Then, just as he did on the day before the play, "Barefoot In the Park," he changed his mind! There would be no UMAS IN mind! There would be no UMAS in Wilsonk or in any other high school, according to him.

He explained it to us, or rather to Mr. Peralta, in this way. A meeting of administrators had been held the night before and a unanimous vote was cast opposing the establishment of UMAS chapters in any of the four East Los Angeles high schools. This "unanimous" vote against UMAS was cast after Dr. Dyer of Roosevelt, Mr. Skinner of Wilson, and Mr. Ingles of Lincoln had approved it at their schools.

I questioned Mr. Peralta, saying, "What did Mr. Skinner find objectionable?" Mr. Skinner had given no reason. A letter was shown to Mr. Peralta, which I assume stems from that meeting, stating the position which had been agreed upon. "What is to become of the Lincoln and Roosevelt UMAS chapters?" I asked Mr.. Peralta. Mr. Skinner had been misinformed when he said there were no UMAS chapters in any of the other high schools.

When I got home, quite disappointed but as determined as ever, I told my Mom. She, knowing as I and many other students do that Mr. Skinner is a man of very unreliable opinions, phoned him for an explanation.

He told her that there are many existing organizations in the school that the students can join and there was no need for an UMAS. When asked for examples he quite indignantly said, "Don't you believe me, Mrs. Rodriguez?" My mom assured him that no question was being placed upon his honesty (at least not at that time). Although very hesitant, he finally mentioned some clubs.

"But Mr. Skinner, these clubs don't meet the needs of the Mexican American student."
He answered, "This is an American school. We don't have Mexican Americans, we have students."

With that, the conversation was over.

Although the name, United Mexican American Students might imply a segregated organization, it is clearly stated that all students are welcome and encouraged to join.

We need an UMAS chapter because much more often than Mr. Skinner may realize, very definite financial problems at home overwhelm the desire to make something of one's self. It would be good to have direct help from students who have the same problems and can show us how to overcome them. Such discouragement as that shown by a certain vice-principal to the students when he said, "Since Wilson is 81% Mexican American we must dress better so as to come closer to the Anglo society". This will always be a fruitless, frustrating and senseless effort because our skin is brown. It will always be brown. Although many Mexican Americans try to be white and are accepted by Anglo society, the result too often is a total lack of identity with a resulting lack of motivation. I believe UMAS will help us find our identity, to have pride in ourselves.

I also believe UMAS will bring about a desirable tie between the high school and the college. This will make an easier transition from high school into college instead of the frightening difficult step that it is now to many of us.

For these reasons, those of us at Wilson, who are presently very disappointed, will just the same continue to fight to make a Wilson UMAS a reality.

UMAS

Roosevelt UMAS

Roosevelt High School United Mexican American Students, or UMAS, was formed at Roosevelt High School. The first meeting was held during the first week of school, students ranging from B 10's to A 12's showed up (this meeting was not publicized, it was vocally passed around the campus.) Purposes of UMAS are to help those who feel dropping out is not the answer, to provide a place where students may take up complaints and to encourage students to go to college.

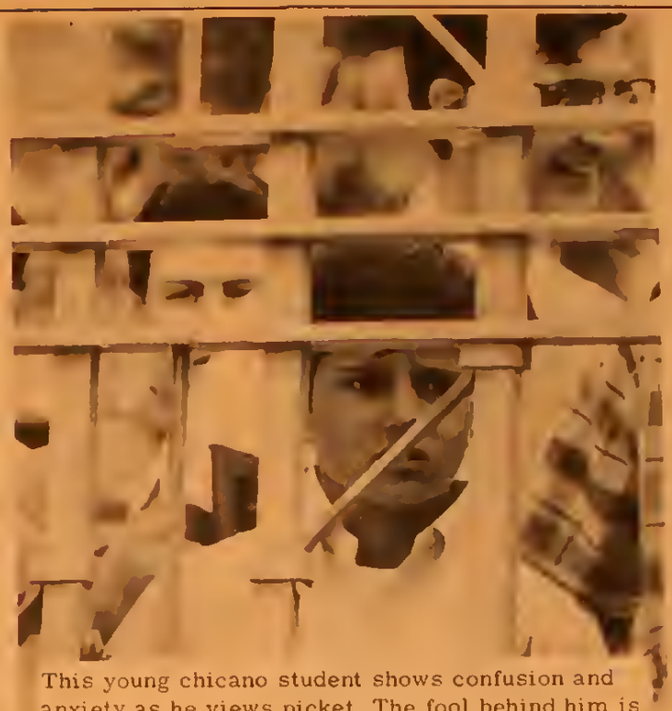
We are going to have guests come to speak from colleges, businesses, and different programs. One of our projects is to write out a letter in support of the students of Mexico who are fighting for better conditions for their people. The letter also states that we of UMAS do not want the US to interfere with the problems of the students of Mexico.

Roosevelt High School UMAS is open to all races. Every Wednesday during lunch UMAS meets in B-117 at Roosevelt. At the last meeting, memberships were collected and Luis Carrillo was a speaker.

Tanya Luna Mount
Roosevelt High A12

WILSON INCIDENT

It happened September 19th. Royer, the Boys' VP at Wilson had just read the boys dress standards to the 5th period gym class when he said "Since this



This young chicano student shows confusion and anxiety as he views picket. The fool behind him is a teacher who thinks the effort for Sal is a big joke.

UMAS

school is 81% Mexican-American, I feel that we should have better grooming standards so we can come closer to Anglo society."

A voice from the audience said "Why is it that the Wilson dress standards are stricter than in other schools?" Royer, before answering Carlos Callejos' question, said "I understand you are here on special permission."

After the assembly, Carlos approached Boyer and asked him repeat his statement. Although Royer did this, he ignored further questions concerning his statement.

Instead, he turned to Carlos and asked, "How much does it cost to go back to T.J.?" Carlos, not understanding at first, answered, "I don't know."

Then, as he reached for his wallet, Royer added, "Do you want some money to go back to T.J.?"

No longer will we tolerate such derogatory statements. No longer will we be looked down upon. No longer will we permit this bigotry.

If changes are to be made we must stand firm and fight hard. Our fight will be a long and dificult one but I am sure that justice and equality will win out. I know when injustice has been done. On September 19th injustice was done. We must not let this go unnoticed. For unnoticed this will continue for generations; once checked it will continue no more.

Ana Rodriguez
B12 Wilson High

UMAS

MASC

MASC (Mexican American Student Confederation) is organized as a regional body of Chicano student groups at the various college campuses which span the area from Fresno to Sacramento. The fundamental principle of MASC is Chicano self-determination. Realizing that this goal can only be achieved through a militant struggle, MASC is a militant organization.

Chicanos in Berkeley have moved on the Grape Boycott. On October 15, Chicano students from MASC (Mexican American Student Confederation) on the UC Berkeley campus, went to the President's office with a list of demands they wished to submit to him. They were demanding that the University stop buying scab grapes, that there be more Chicano students admitted to the University, and that there be more representation of Chicanos in the policy-making bodies of the University.

Well, five hours later the MASC students were still in President Hitch's office, still waiting. They had been there from 11 a.m. to 5 p.m., and then they began a sit-in. Still, Hitch did not show up.

Just to show the students that they had not been forgotten, the cops showed up at 7:30 and began busting people. They arrested 11 of the students, including 3 girls. The girls were let out on their own recognizance, but the guys were taken to Santa Rita Rehabilitation Center and put into solitary confinement. They began a hunger strike, which is to last until they are set free.

Immediately after the news of the arrests broke, a demonstration was held on the Berkeley campus in support of those arrested and of the Grape Boycott. Right now, MASC is mobilizing support for the Chicanos who have been jailed.

THE TORTURE OF DOMINGUEZ

Celia Rodriguez

"Please help me! Jess has just been beaten up by the police. They dragged him into their car and took him away and I can't find him!" The voice on the telephone on that Sunday morning, September 1 at 3:00 a.m. was that of Mrs. Rosario Dominguez, of El Sereno, mother of eleven children.

Jess Dominguez, 41, had been at home watching television while waiting for their children, Mario, 18, Rachel, 15, and a niece, Margarita, also 15. They had gone to a wedding at the Teen Club, 2209 North Broadway. Shortly after midnight, Mr. Dominguez woke up his wife and younger son, Jess Jr., and asked the neighbor's permission to use her car. The neighbor accompanied them and within minutes they were in front of the Teen Club. They all got out of the car to look for the young people and not finding them, Mr. Dominguez crossed the street. Seeing a police car going by (and there were many around) he children. He was answered with: "We're not talking to any more dumb Mexicans! Get out of here or we'll run you in." When Mr. Dominguez insisted he had a right to know where his children were, the officers got out, clubs in hand. He covered his head with his arms, but not before his skull had been cut open. According to witnesses, at least 15 policemen jumped at him, hitting him with clubs and fists and kicking him while he was already handcuffed and on the pavement. Mrs. Dominguez and her son attempted to interfere but were pushed back and told, "Get the h--- out of here, you dirty Mexicans or we'll run you in." Jess Jr., 17, was handcuffed and put in another car while they continued beating his father, finally releasing him after his father, all covered with blood, had been dragged away.

Mrs. Dominguez did not even know the whereabouts of her children nor her husband until three hours later when, after many inquiries, she was notified that Rachel and Margaret were being held in the Hollenbeck Division on a misdemeanor, but could be released to their parents. When Rachel was released, she could hardly talk, so sore was her throat from being choked by the police, and there were ugly red marks and scratches on her neck. Her wrists were sore and swollen from the handcuffs.

Mario, her eldest son, was bailed out Sunday night. He was choked, punched in the face, and handcuffed. The charges: "Interfering" and "Disturbing the peace." Interfering with the policeman who was choking his sister and presumably thus disturbing the policeman's peace.

Although repeated calls were made to all the various police stations and hospitals, (the records show that Mr. Dominguez was actually booked at 4:55 a.m. on September 1), the answer to all inquiries was, "We have no records"! Mr. Dominguez was finally permitted to call home on Monday afternoon. Because he was charged with a felony, it was impossible to bail him out without a special writ. Mrs. Dominguez and several members of his family were able to see him Monday afternoon. He was almost unrecognizable. Both eyes were swollen so badly he could barely see through one eye. His face was a mass of bruises, he could hardly talk and he could hardly walk, and yet the only medication he was given were the sutures on his head wound and a couple of aspirins. He couldn't move his jaws and couldn't hold anything in his stomach. An attorney retained by his family was not even notified of the arraignment, nor was Mr. Dominguez permitted to call his wife about the arraignment. Even after bail was posted on Wednesday, midnight, he was held until 9:00 a.m. on Thursday. His clothes were not returned to him although he insisted, and was finally forced to sign a claim for his torn, bloody clothes as having been lost(?).

At the doctor's office, where he was taken immediately upon his release, he told of having been beaten, insulted, taken to a park and beaten again. Two days after his release, Mr. Dominguez went into a coma and had to be taken by ambulance to a hospital for head surgery. There he remained for two weeks.

Since his return home, he has been the victim of threats on the phone and cars have been prowling around his home. He still suffers terrible headaches, dizziness and pain on his knees and forearm, where he was repeatedly stabbed with a sharp object after being handcuffed. His preliminary hearing has been set for October 17, Division 40.

There were many others also beaten and arrested, others beaten and released, and there were many witnesses.

An emergency committee for the defense of the Dominguez family has been established. Funds for the defense and information from others who may have witnessed this public display of police brutality are being solicited. For information please call 262-8602 or 262-1502.

WANTED for Kidnapping

The Community finds that the security cop at Lincoln is guilty of kidnapping. This pig, willfully and maliciously came out on the sidewalk and forced Mary Perez to go with him. Mary is not a student at Lincoln and he therefore had no legal right to even touch her. She was simply exercising her constitutional right to protest. This pig must be held accountable for his crime, one way or another.

WHATEVER HAPPENED TO THE REVOLUTION

La Adelita

The parade that was held on September 16 to supposedly commemorate the Revolution of 1910 was nothing more than an opportunity for politicos, merchants, and assorted vendidos to advertise themselves. And it was an insult to the tradition of that Revolution.

It was disgusting to see District Attorney Evelle J. Younger the man who is doing all he can to put the Chicano 13 behind bars, riding in a parade in honor of the Revolution. It was almost funny, but not quite, because if Hidalgo were alive today Younger would be trying to get him busted for conspiracy to disturb the peace. Because the 13 are merely carrying on the tradition of Hidalgo and of all those who fought for freedom on September 16.

It was even funnier when Bill Orozco rode by. This vendido is being financed by every right wing group in town in his race for Congress against George Brown. If he had been alive in Mexico in 1910, he would have been fighting with the Spaniards and calling Hidalgo a Communist agitator. But there he was, smiling and waving like some kind of evil robot.

All the merchants in East L.A., who are robbing the community daily by charging prices higher than you pay in Beverly Hills, were doing their thing too. There was a used car agency that had a float, and you know what it was? One of their cars with the company's name on it and the president sitting in the back seat. That was it. The Telephone Company, the same people who pay pennies an hour to young unskilled Chicanas to work on the night shift, had a float too; a big telephone. Again, that was it. No mention of the Revolution or even of Mexico. None of these people were interested in anything besides their own business promotion. For them, our Independence Day celebration had no more meaning than the Rose Parade. And because of them, that's just about the way it turned out.

Then of course, they had the girls. They came by in a car, waving too, and every once in a while they'd give out with a feeble, pre-recorded chorus of "Viva Mexico." We shouldn't complain, though. Maybe this was the only time they ever let on that they aren't Spanish.

Aside from a few flags, there was less about the Mexican Revolution than you'd see at a "Viva Spain" rally. You would have to look pretty hard to figure out that this parade was honoring the Revolution of 1910, muchless that there is a revolution beginning here and now in East L.A. A parade like this, that is little more than an excuse to promote some vendido's campaign or sell somebody's product is an insult to Mexico and to the Revolution, and to those Chicanos who are carrying on its tradition.

LUCHA

LUCHA is a street organization which is based in the barrio of Boyle Heights. The majority of LUCHA's members are ex-addicts. The organization and its philosophy was created by ex-addicts, which is the reason why LUCHA is so relevant to the drug addiction problem in the barrio.

In LUCHA, the ex-addict has an equal responsibility and opportunity to take part and is not treated as an ex-human being or a weak character with an invisible eight-ball in front of everything he does.

LUCHA is not just another drug prevention group. It is a movement which focuses attention on the drug problem in the barrios at the same time recognizing that it is related to other underlying ghetto problems.

We have recognized that the same conditions that have created poor education, a lack of political representation, and police brutality in the ghettos are also major causes of the drug problem.

LUCHA means to take care of business in getting at the drug problem, and all the related problems. We are not hung-up on just one symptom of the disease, drug use, but on conditions and those who promote those conditions.

LUCHA has great strength because it makes its philosophy open to anybody who would like to get involved in the struggle within the barrio.

The philosophy and meaning of LUCHA are universal, which makes our organization a state of mind, a conviction, that we try to live up to in the way we live. We are not just a group of people in the community, we are the community because we are fighting to better the conditions of the lives of our people.

LEAGUE OF UNITED CITIZENS TO HELP ADDICTS

HON. GEORGE E. BROWN, JR.

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 5, 1968

Mr. BROWN of California. Mr. Speaker, in these critical days of our country when black citizens are pitted against white citizens, when the bloody and seemingly open ended war rages in Asia, when poverty and alienation from public affairs increases, when protracted street violence threatens, and when crime spreads, one breathes more hopefully when he hears of a grassroots community effort to ease tension and discomfort, and to curb crime.

I bring to the attention of my colleagues, Mr. Speaker, the name of just such an organization, the League of United Citizens To Help Addicts. I am proud to report that this very worthwhile endeavor has centered its activities within and surrounding my congressional district in Los Angeles, which I have had the honor and privilege of representing for the past 6 years.

These are the kinds of endeavors by the community which merit our strong, unqualified support.

I must stress, once again, Mr. Speaker, that the time for action and reconstruction in America is at hand. The war against poverty must be energetically pursued and improved. We must work hand-in-hand with the poor and alienated to assist them in their efforts to lift themselves up. Our refusal to give this helping hand will serve to encourage those who preach violence and hatred. We must open up new avenues of progress, new courses for hope, and new implements for carrying on the antipoverty efforts of our Government.

The League of United Citizens To Help Addicts is a hopeful venture in the direction of community improvement. I support them, and urge all present to review carefully the description below of the aims and plans of this organization:

LEAGUE OF UNITED CITIZENS TO HELP ADDICTS

Lucha is a non-profit corporation whose specific and primary purposes are to provide educational, preventative and rehabilitation services to narcotic addicts, drug users and persons afflicted with similar problems; to provide education and counseling services for youth and others likely to become involved with drugs.

Expressing ourselves from a framework of reference derived from varied experiences as prisoners and parolees we are intimately aware of the economic and sociological needs of ex-offenders, ex-addicts and potential addicts.

Educational. Instruction will be given by members of Lucha in: Sensitivity Training. Social Orientation. Motivation.

Preventative: A detoxification program will be implemented whereby Lucha members will take two addicts into their (the member's) own home and will restore them back to physical health. Ten homes will be used. A withdrawal period lasts from two weeks to one month.

Rehabilitation: The word rehabilitation should mean to all of us the following. To restore the rank, privileges and social morale which one has lost.

To restore ones good name or reputation thereof, to reinstate in good reputs.

To put back in good condition: re-establish on a firm and sound basis.

To restore to a state of physical, mental, and moral health through treatment and training.

Vocational Training: Shop training will be provided by qualified instructors in the following trades: Auto Mechanics, Book Binding, Auto Painting, Machine Shop.

The Center will rent facilities and purchase necessary equipment. Every effort will be made to make the shops self sustaining.

Intake: We propose that men from the East Los Angeles Area who are already designated for release dependent upon an offer of immediate employment, be released at once under the guidance and training of our proposed center, there to be trained and given employment opportunities.

We propose that men be released with a complete documented history of their prison experiences, with special notations of all educational and vocational skill that may have been learned or improved upon while in prison.

SUMMARY

The problem of narcotics addition has grown to alarming proportions; it has spread to the youth of our entire nation. It becomes increasingly apparent that the established institutions are not able to cope with problem by themselves.

Lucha proposes to assist in allowing the problem thru this new self help concept.

Respectfully submitted by the Board of Directors,

EDUARDO AGUIRRE.
ROBERT MORALES.
JOEL FLORES.
CARMEN MORAGA.
ALFREDO SALAZAR.
GEORGE URIBE.
ARMIDA A. PEREZ.
WILLIS BEASLEY.

The picket needs help

"The people have only three roads to liberation from their wretched state. The first two are the tavern and the church: the third is social revolution."
--Bakunin

Helen Serda
Farmworker

Why didn't you finish school so you wouldn't have had to work in the fields? This is one of the many questions asked to me when I talk about our strike and boycott. Here is what I answer: If my father could have made a decent wage working out in the fields I could have finished school and gotten a good job.

Among all the injustices done to the farmworkers education is an important factor in our strike for union recognition. It is a fact that out of all Chicanos in the farm areas only 30% finish high school. 70% drop out to work in the fields. And out of those who make it, half continue on to college and the rest, also, go to work in the fields to help their families. This pattern has been followed for many years, making it impossible for our people to organize and unite.

The farmworkers have to go through so much pain before they will ever get medical attention. In some cases, they will not even go to a doctor for medical care if they get sick because he doesn't want to lose a day's pay, $10.00. He can't be admitted to the city's private hospital because he has to have cash on hand. The nearest county agency is forty miles away, and there he receives second class care. Many die on the way to the hospital. It is easy to see why many farmworkers migrate to the city and settle there instead of out in farm land.

Did you know that all summer volunteers that go to Delano and help the farmworkers, on their strike, are all Anglos? Why? Where is our Raza? Are we going to have to be under the white man all the time?

Our fight now is with the big grocery chains, who are helping each other out financially, due to our picket lines. So our need right now is to get enough pickets to really be effective.

Here in East L.A. every Chicano should make it a point to see to it that his grocery store isn't carrying scab grapes. If we can't count on our Raza to help us get rid of the grapes, there is no place left for us to go. Lets see more brown faces on the picket lines even if its just for an hour. To get justice, we have to give a little. Viva La Causal Viva la Raza!

EAST L.A. 13 DEMONSTRATION

The East L.A. 13 will appear the power structure last May in Room 108, Division 100, at the that we were not going to take Hall of Justice, 211 West Temple, any more of their deals on their on Monday October 21. We must terms. And we will tell them support our Chicano hermanos the same on Monday by supporting the Thirteen. If we are not who are being indicted for conspiracy. Are we going to let there, the Man will squeeze every the Man think that we don't care drop of blood he can get. So or that they can punish those join our pickets. They will begin Thirteen who fought for better at 8 a.m. Monday, October 21, education in the Community? We in front of the Hall of Justice and will not be silenced!! We told will continue all day until we win.

GACETA

MEXICAN STUDENTS PROTEST !!!

BOLETÍN INFORMATIVO DEL COMITÉ COORDINADOR DE HUELGA DE LA UNAM

AÑO I | CIUDAD UNIVERSITARIA, 29 DE AGOSTO DE 1968 | NUM. 4

Bayonetas,

Nueva represión a los estudiantes.- Indignación popular.- Se abre una nueva etapa en la Historia de México

Respuesta a Peticiones

Josie Anaya

I was in Mexico City from mid June to September attending the National University of Mexico and lived half a block away from the Vocational School #5 and the Ciudadela Plaza where the first incidents of Mexico's student movement took place.

I shall try to relate the movement to you as I experienced it, as it grew from a protest against police brutality to the formal declaration of six demands to the government, shaking the root structure of Mexico.

There had been a quarrel between Vocational Schools #2 and 5 and another preparatory on the 22nd of July. The schools banded together in their Latin loyalty against the others. The granaderos were sent in to break up the fight. Of course with the vicious automatic attacks of the police, the students found themselves on the defensive.

As a result, on July 26 the students from the vocational school marched in protest against the granaderos, Mexico's riot police. There were about 2,000 youths rallying and marching down to Reforma, a central avenue in the city.

The whole first quarter, the central district, of the city was surrounded and infested with the city police force. They were ready and waiting.

On this same July 26th the pro-Cuban Revolution march was going on. The two marches coming from opposite directions met at the Hemiciclo Juarez in the Alameda Park. The intermingling chants from both groups, as some of the students continued on to the government plaza, were interrupted by the on-coming attacks of the police body. It became a bloody brutal chase. The students dispersing, running, some throwing rocks to escape the granaderos and their tear gas and their clubs.

All traffic in the center of the city had been stalled since early afternoon, the sirens raged and the police wagons climbed on the sidewalks to get by. There was running everywhere all about me, as I myself was trying to get out of there.

Monday night--I had gone to the University to see a film. By midnight, when the movie let out, the entrances of the university were blocked or closed.

It was storming, and men in grey trenchcoats and grey suits were running from one place to the other or just hanging around. Since there were no buses running my cousin had to come for me. She had a lot of trouble getting out there since the first quarter had buses piled up on the street corners. The granaderos were surrounding the vocational school at the corner and things were getting rough. We had just heard that a preparatory school was being invaded by the army.

It was now 2 a.m. and I saw the National Army come down the street with their trucks and tanks and take over the positions of the police. One of the soldiers shouted heads inside the window. And they closed in on the school with their bayonets and that night took over the school. Some of the students jumped from the school building onto the roof top of our building and the neighbor lady was hiding out three wounded students.

On Tuesday the entire University was enraged; they had an assembly on the square lawn: the army troops had been sent in to about five schools. One preparatory had about five hundred students inside the building. The army had warned the students to open the door and, when the students refused, the soldiers blasted in with a bazooka. Then they got the rest of the students out, using their bayonets on those who resisted.

Meanwhile, the tourist buses were arriving at the University with their instamatic cameras to take snapshots of the University's swimming pool.

Wednesday, July 31 -- 80,000 students and professors marched down peacefully and forcefully--led by the rector of the University --to protest the violation of the autonomy of the University. They had made three demands: the resignation of the chief and sub chief of police, the liberty of those unjustly arrested, and indemnization for the dead students. The marchers were not allowed to continue on to the government plaza, so they marched back to the university from the limits of the First Quarter.

The business men and store owners on la Avenida de las Insurgentes had closed their stores for the day and, as the students marched, the army tanks and trucks were watching from the side streets of the main avenue.

The three demands were ignored. The University, Polytechnic, and their affiliated schools, the University of the Americas, Chapingo, and others, held a 72 hour halt of all classes until the government would settle the revised demands, which had now developed into:

1. Respect for the autonomy of the University;
2. Freedom of all political prisoners;
3. A just indemnization to the families of the dead students;
4. The resignation of Cueto, Mendiola, and Frias, chiefs of the various repression forces;
5. The disappearance of the "honorable" cuerpo de granaderos;
6. The abolition of Article 145 of the general constitution, relating to social dissolution.

But since the government ignored the petitions, there was an indefinite halt of all classes until the authorities would concede to the demands. The students began to organize their movement. The Polytechnic held its "manifestacion" led by their director. The high schools and vocational schools closed, although the kids continued to congregate outside and picket. Then there was the joint manifestacion when the Polytechnic and the University and Chapingo and representatives of other universities united with the movement. There was one point when the roads into Mexico City were blocked and out-of-state supporters were not let in.

The strike committee held constant meetings at the University while investigating by going door to door asking each person to give his version, also collecting money and passing out literature. Some told what they saw and what happened but many were afraid. They didn't even want to let it out that student corpses were brought into their homes by the soldiers and granaderos until they were picked up later.

And all the wounded

And the more or less 2,000 in prison

And the "missing"

And the dead

Nobody knows how many there really are.

Everyone's afraid.

The movement is directed at the whole bourgeois repression--against the bureaucracy whose glorious reforms and new laws and programs provide very limited and partial benefits to the people. It is directed at the dictatorship, slicing left and right under the pretenses of justice and of quieting the violence with the government's own greater violence; that the students are agitators and empty-headed, being directed by agitators.

This is not solely a student movement, it is the people, it is a political movement. The people's consciousness has brought them to be sacrificed on the bloody altar. The executioner is the structure itself massacring its own people, who oppose it and mean to change it.

Pobre Mexico.

SPECIAL DEPARTMENT LIBRARY UNIVERSITY OF CALIFORNIA LOS ANGELES

CHICANO STUDENT MOVEMENT

Vol. I No 7 | Los Angeles, California | February 1969

WALKOUT

All photos: Devra

Just before Christmas vacation, Mr. Hogsn, a teacher at Roosevelt, "allegedly" called one of the students "a dirty Mexican". Not that this type of racism hasn't always filled our eastside schools, but this time students, teachers and Community joined together in an effort to remove him.

For three frustrating weeks we demanded our rights. Over and over again we repeated so that the Man could hear us loud and clear: We Want The Racist Out Now! It was humiliating -- like peons at the door we went back every week asking for crumbs.

Finally the EICC said Basta, and threw up pickets from Wednesday January 7 through Friday January 10. Many students walked out; others, held back by fear of suspension, watched through the fences ... and let's face it, many students were not bothered by the racist statement, saying, "We're Americans not Mexicans" [illegible] rectly I'd be out there." I actually don't blame these students, considering the amount of brainwashing that's been fed to our community!

On Monday, January 13, after a long regular session snd then a three-hour executive session, the Board of Education finally made its decision--or rather finally delivered its insult to the Community: Hogan will stay at Roosevelt. All of us who hate racism and want better education feel that the Board is not listening to the people. In fact they are increasing our mistrust and showing us that ALL MEANS MAY BE NECESSARY.

The walkout at Roosevelt High School for the removal of John Hogan, showed that Chicano students will no longer tolerate racist insults. Maybe the answer to the 50% dropout rate is that teachers like Hogan are permitted to teach at East Los Angeles schools. The so-called Board of Education had better get him out, or we'll run him out.

Freddy Plank
Roosevelt

As you all know, there was a walk out demonstration for three days at Roosevelt High School.

I'd like to tell you just why we walked out those three days.

First of all, we want the racist teacher in our faculty to be taken out now!

Secondly we want all the pigs that are busting us, every day for our "protection", to be taken out. Why don't they go "protect" the kids at Fairfax for a while?

Also we're tired of having white administrators in our Chicano community. They have Chicano administrators, so we want them here where they're needed.

Roosevelt has more Chicanos coming here than any other minority group, yet they only have one Mexican - American study course offered one period the whole damn day. We can't dig this and we want something done now.

Finally we walked out in demand of a free speech area. We want a place so we can go discuss problems on campus where they're happening. This would prevent us from having to go through all this demanding.

But if demanding is all they understand we shall continue to demand until we get justice.

VIVA LA RAZA!

Grace Reyes
Roosevelt High

LETTERS

Nava writes to CBS

I want to express some frank opinions to you regarding your recent TV story on Joaquin Murietta and Tiburcio Vasquez. I have received a number of very negative reactions to the show. Personally, I enjoyed the show in terms of your probable intent in presenting it as an interesting vignette of California history. However, this does prompt me to say that the program was probably misunderstood by anyone who saw it and harbors sympathy for a more fair presentation of the contributions of minority groups to American history.

To those that feel that textbooks and the conduct of teachers at all levels of public education have generally overlooked the contributions of minority groups to American history or have emphasized negative elements in this history, your program was very objectionable. Frankly, we we face a practical situation today in which spokesmen for both Negro and Mexican American groups can point to the almost total absence of news reporting about te
about these minorities in a positive vein as well as numerous examples of movies that stress negative impressions of the Mexican American.

I believe that there is need to correct the negative impression that Mr. Vasquez and so-called "Mexican bandidos" typify [illegible] speaking people. We must be careful to avoid giving the impression that we are re-enforcing inaccurate stereotypes.

As a practical measure, I ask you to consider a story that would provide another or different side of California or Los Angeles history in which you can discuss anyone of many Spanish surname individuals who has made a contribution to Los Angeles along a more positive vein than Mr. Vasquez

Sincerely yours,
Julian Nava
Editor's note:

Once you finally figure out what Nava is trying to say behind all those diplomatic phrases, it is apparent that he thinks of Joaquin Murietta and Tiburcio Vasquez as common thieves of whom all "good Mexicans" are ashamed.

This is the very reason why we must write our own history. Even our own people have been brainwashed with distorted historical facts and believe the white man's history.

Murietta and Vasquez were Mexicanos that fought the Anglos who had stolen our land. So, naturally, the man tries to make us believe that they were only "bandidos", and apparently he has convinced Nava.

Dear Editor:

The Mexican American inmates at the California Conservation Center here in Susanville California, have organized a Latin American Cultural Group, and one of our objectives is to contact interested people outside for the purpose of exchanging ideas and information relating to Mexican American affairs.

Although we are a cultural group our program is not entirely orientated to culture, for we are aware that Mexican Americans are faced with other problems, mainly in the fields of education, politics, economics, and social welfare.

We hope to be able to communicate with concerned outside people, like yourself.

Very truly yours
Albert A. Ariaz
President

Dear Editor:

In the Viet Nam War the draft card has very often been an instrument of racism. Young Brown and Black men have died in excess of their proportion in the national population. In the same manner the school report card has proved to be another ticket to oblivion for Black and brown young people. When you tell a youngster for twelve years that he is "below average" or a "failure", when you hang a string of D's and F's around his neck, these will be the beads he will count for the rest of his life, and no one will convince him that salvation lies in study and hard work.

Marking in the public schools is as discriminatory as the school system itself. For over three years I taught in an upper class school. Marks ran from C to A, with most students getting A's and B's. D's and F's were almost non-existent. However, when I started teaching in the poorer neighborhoods, I observed that A's and B's become ex-extinct as the whooping crane, but D's and F's were as plentiful as fleas on a dog's back.

There is a not-too-subtle irony to this whole business of marking. The middle and upper class youngsters obediently gobble up its precepts in the first twelve years of school. They then go to Berkeley and discover that they have been eating pap. They start copping out, dropping out, or sitting in.

The youngsters of the working class don't wait that long. They discover early in their school careers that the whole business is a bloody bore, that the cards are stacked against them from the beginning. They just turn off the static and get down to the job of surviving as best they can in a hostile environment. The educational structure, stung by the resistance of these kids, retaliates by giving them a dishonorable discharge every five or ten weeks. They are "unsatisfactory" in work habits or citizenship.

But what is unsatisfactory about their work habits? They have not been taught the skills they need in order to work habitually. What is wrong with their citizenship? Not knowing how to read, spell, and write well, they use the only means of communication they know, that of speech, to relate to their fellow students, while the teacher drones on with incomprehensible words, words, words! Or they act out their frustration by cutting class and going to the park. Or they occasionally get into a fight. Or they perform any number of acts which frustrated persons will perform. And how does the school system solve these problems? By labeling! " Needs to improve". "Works below capacity". "Poor study habits". "Below average" "Failure". "Drop dead!" "Get lost!"

You see, it's all so simple. By telling the student how he has failed we divert attention from the instrument that has failed him, the school.

Joseph Conway
Teacher

LA RAZA NUEVA

WITH YOUR HOSTS: MOCTEZUMA ESPARZA AND RAUL RUIZ

A PROGRAM DEVOTED TO THE HISTORY, MUSIC, POETRY AND CURRENT HAPPENINGS OF THE CHICANO MOVEMENT IN EAST L.A. AND THE SOUTHWEST

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All photos: Devra

WALKOUT

The students of Roosevelt walked out earlier this month in protest against a racist remark made by one of the teachers--Hogan.

The School Board chose to believe that Hogan did not make the remark, even though 500 students walked out in protest. Apparently the word of one individual carried more weight than that of 500.

Actually, it doesn't really matter now whether Hogan made the remark or not. He, after all, simply reflects a degenerate and racist school system.

The students had every right to walk out, as a matter of fact they still do. Every day that the students attend that school, or for that matter any East L.A. school, they have to suffer the indignity of a school policy which does not consider them capable of learning or contributing.

It's a hell of a thing when teachers blatantly insult you with racist remarks, but what is more intolerable and insulting is the way the school systematically rapes the entire future of generation after generation of Chicano students.

The students themselves must realize that they, and only they, can most effectively bring about the end to this educational system. The student owes it to himself because it is his future and no one elses that won't be worth a damn once the schools get through with him.

The Chicano students are about 17% of the entire high school population, but in the colleges and universities the Chicano does not even number one half of one percent.

UCLA might have all of 300 Chicanos out of 26,000 students. Cal State, a barrio college with several hundred thousand Chicanos living around it, is lucky to have 1000 Chicanos out of 20,000. Anglo students from Glendale, Pasadena, Alhambra, etc. must imported to fill the college.

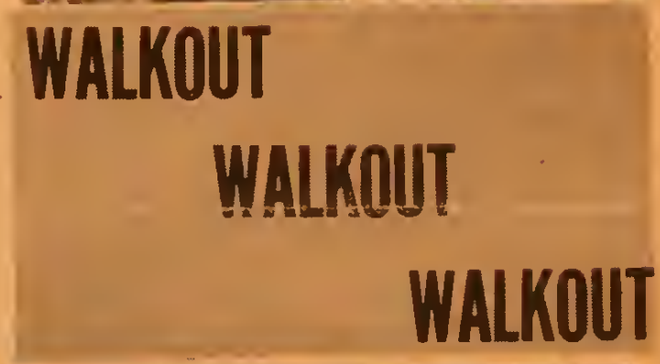
As can be seen, the educational system doesn't want us. They have never wanted us, so to hell with it. Let them keep their degenerate racist system but never, no never again a llow them to inflict or impose themselves on us.

To the students of Roosevelt, to all Chicano students, you are right. You have always been right. Do your thing! It must be done.

Viva La Raza!

Viva La Causa!

Raul Ruiz



CRENSHAW

Lawns and trees precede this entrance. The sun awnings over the windows and the consistant contrast of stone and brick give the impression of careful planning. This is definitely a school, not an army barracks.

COMPARE

The front entrance, a mixture of geometric iron doors and stone patterning, has dignity and esthetic value. Not hidden in a maze of dingy wooden bungalows and parking lots, like Roosevelt, there is a feeling of space and freedom here.

COMPARE

CRENSHAW

Continuing around the school for a side view, we can see that a consistent pattern of sun awnings, white stone work and red brick has been followed. But let's not be blind: This school isn't as fantastic as some of those ultra-modern schools built in white neighborhoods. But it's better than Roosevelt!

ROOSEVELT

All photos: Devra

Above: This interior, a cold drab combination of old wooden structures, fenced in water pumps (on the right) and a concrete yard, resembles a parking lot more than any school grounds.

Below: Army barracks? Camp Pendleton? No, just more of the same "tasteful" combination of cracked concrete and dingy firetrap bungalows.

La Adelita

All anyone has to do is take one look at Roosevelt to understand why the students walked out. They figured that if they stayed there much longer the buildings would collapse around them. Roosevelt is so old it totters.

The school is an unsightly mixture of massive square blocks (the classroom buildings) and small squat ones (called bungalows). And right in the middle of it all is an attractive pile of exposed water pipes.

The lunch area is enough to take anyone's appetite away; a few broken-down benches, an ancient grimy pergola, and a view of nothing but cracked cement.

The entrance (once you get through the fence to find it) consists of a couple of doors only slightly bigger than all the others and a narrow stairway lined with a few sickly bushes.

It's really fantastic that anybody was actually able to walk out of there, because the whole place is surrounded by fences with gates that lock.

Now take a look at Crenshaw. There's no mistaking the entrance to this school; the wide expanse of entrance walkway, the broad stairway, the wrought-iron entrance gates with the high, arched stone sign rising high above them. Notice the color scheme. Even in black and white you can appreciate the effect created by contrasting dark brick and white stone trim on the buildings of Crenshaw. Roosevelt, in color or black and white, comes across with wall to wall dirty beige.

At Roosevelt, about the only grass you see is the stuff that manages to grow up through the cracks in the cement. But at Crenshaw the interior of the school is mostly green.

And at Crenshaw, there's not a fence, locked or otherwise, in sight.

Now Crenshaw is virtually an all-black school, while Roosevelt is mostly Chicano. Maybe you're wondering why such a beautiful school was built for the Black Community, and why the same thing hasn't been happening in East L.A

The answer is simple. The Man (in the school system or anywhere else, moves only when he's afraid. And there's nothing that makes him more afraid than when people get together to fight him. When that happens, he either puts them down any way he can or, if they are too strong and too united, he gives in to them.

Black people have moved against the Man, and they've become strong enough in the process so that the Man would rather give in than go up against them. Every black high school has a BSU that is strong and united. Black parent and community groups have united to pressure the Man from all angles. And remember, this city was almost burned down when Black people decided they'd had enough.

Chicanos can learn from our Black Brothers; we can and must learn how to fight effectively for what we want. We have to get ourselves together in high school UMAS, and in the Community and become strong enough in our unity that the Man will see and be afraid.

Above: This eating area seems purposefully designed to decrease one's appetite: more concrete, more fenced in water pipes and vats, and the ugly grey tin roofing (a half-assed attempt at a modern look)

below: The Inner Sanctum: Hidden from public view and inaccessible, the front entrance is really the back door. All visitors should be warned of its existence just in case they think that scaling the fences which encircle Roosevelt is the only way of entering and exiting.

The above chained gates and cramped parking lot, different from the interior school grounds only because of the white parking lines and sign saying Parking Area, constitutes one of the ugliest entrances to a school I've ever seen.

The Student as a Revolutionary

Anybody watching their T.V. lately can see that California has become a police state. Every day armies of cops, the so-called guardians of law and order, swarm onto the campuses only to brutally beat and arrest students by the hundreds. One can no longer even feel safe at a peaceful rally. Posing as students, plainclothesmen infiltrate every meeting, taking pictures of "agitators", marking down names, and often being the very "agitators" who egg the crowds on to violence, splitting the scene when their uniformed buddies arrive to arrest. And if you happen to get involved in a hassle with one of these "students" be careful because if there are any blows you'll probably end up in the can, charged with assault and battery on a cop, which is a felony.

Yet the vast majority of people remain ignorant of the causes or refuse to recognize the validity of the student demands. Instead the demonstrations are condemned with such labels as "outside agitation", "communist conspiracy", and "those damn niggers and Mexicans, give them an inch and they'll take a mile." In our society you either believe in GOD, MOTHER and APPLE PIE,(a white god with a white mother, and none of this Indian Virgen de Guadalupe stuff, you hear?) or else you aren't an American.

Up at San Francisco State College, back in the spring of 1967, the students finally had enough guts to say Ya Basta! Instead of tolerating the myth of white superiority in American schools the Third World Liberation Front (TWLF) and the BSU told the Administration that the various peoples of the world of other skin pigmentations also had beautiful and rich heritages. They then informed the Administration that the Third World peoples, black, Filipino, Chicano, Latino, Chinese, and Japanese wanted to establish a school of Ethnic Studies run according to the principle of self-determination. This would mean that each ethnic group would be in charge of its own curriculum, policy making decisions, teachers and courses; the Chicanos would run their own thing, the Blacks theirs, etc. The idea behind self determination is that each ethnic group must have the liberty to shape its own image, rather than be left in the hands of the central administration composed almost entirely of persons of Anglo middle class backgrounds. This is not to write off every administrator as a racist, but it is to say that as of today our education, for the most part, has become obsolete, irrelevant, and "invisibly racist." Therefore, how can we expect an administrator educated by a brainwashed system to be able to competently run an ethnic studies program?

Another important aspect of self determination is involvement of the community, which Roger Alvarado, chairman of the TWLF, sees as "generating new relationships between students and community." The college can no longer remain an ivory tower.

Tony Miranda, chairman of LASO (Latin American Student Organization) talks of offering courses to students in which community people would participate. For example, an economics course on the Mission District, the barrio of San Francisco, would include businessmen and consumers from the district who would discuss their actual situation and problems rather than some vague theory or outdated analysis.

The Administration felt threatened by these proposals. Despite demonstrations last year, by MASC, LASO, and other groups, the administrators were in no hurry. They promised to "look into the matter" but, as usual nothing was done. Then, when George Murray, a black teacher, was fired this October in spite of protests from a majority of the teachers over the illegal manner in which he was dismissed, BSU and TWLF demanded his return and also restated the need for the School of Ethnic Studies. Again the bureaucrats sat around and "looked into the matter." But this time they underestimated the urgency and strength of the students.

Pickets, boycotting of classes, rallies, and student demands--the strike was called for November 6. During the following days and weeks the cops invaded the campus. Like the Russian tanks moving into Czechoslovakia, police wagons and squad cars daily brought in hundreds of police. Trying to crush the student demonstrations, they beat indiscriminantly, arrested leaders, issued warrants, and even imported a hundred dogs from Mississippi. The situation was further aggravated by the appointment of Hayakawa, an incredibly insensitive and inflexible administrator who claims that he knows more about Negroes than about Japanese, and who stated, after a day filled with violence and arrests, that he hadn't had so much excitement since he rode a roller coaster when he was ten. Though Christmas vacation restored an uneasy peace, the pickets started again on January 6, re enforced by teachers of the AFT teachers' union, who voted to support the Strike.

And the pickets continue. Yet the administration remains inflexible, clinging to their ivory tower and ignoring the fact that the current educational system is no longer acceptable. What the students demand can be summed up in two words: LIBERATION and RELEVANCY; Liberation from brainwashing and suppression, whether it be police or administrative strangle tactics; and Relevancy to the needs of the non-Anglo, non-white population. They are telling the Administrators: Either you change they system or we will force you to...and the administrators better move fast!

Conchita

Devra

Chicano Theatre

With the struggle for liberation of Brown people has come much that is both new and exciting; a growing consciousness of what it means to be a Chicano in an Anglo world, the beginnings of a revolutionary nationalism in Barrios throughout the Southwest. Perhaps the most artistically expressive of this new consciousness is El Teatro Chicano, a guerilla theater group that has its roots in many of the major struggles of the Chicano movement.

El Teatro, based in East LA, and composed of young Chicanos from every sector of the Community, has drawn its material from the Farmworkers Strike, from the Walkouts, from the Sit-ins at the Board of Education, from the battlefields where the new Chicano consciousness has met and clashed with American racism, insensitivity, and injustice. And El Teatro makes it its business to be wherever the fight for liberation is taking place.

Stylistically, its roots are with El Teatro Campesino, the theater group that grew out of the Huelga. The performers use many of the theatrical devices first employed by the Farmworkers' Theater; signs around their necks, symbolic rather than human characters, dialogue in a mixture of Spanish and English; but the flavor is their own. El Teatro directs its satire at the villains of the Barrios; the insensitive social workers, the racist mayors, the ignorant men who become school administrators. The Actos are created by the performers themselves, and they show an insight into the workings of oppression that only the oppressed can have.

El Teatro has been recognized outside of East LA as an important theatrical development. It has several times been on the stage at the Ashgrove, twice as guests of the San Francisco Mime Troupe. When they appeared with the Mime Troupe (a guerilla theater group that has grown out of the movement of young white radicals), El Teatro performed an Acto they call "Justicia". The Acto is a modern fable about Honky Sam and his dog Reddin. And the moral of the story is: Enemies of the people must be dealt with by any many means necessary.

The performers of El Teatro are young--some are in high school, some are in college. El Teatro welcomes people of all ages to join and become a part of it. Any one who is interested in doing that, can contact Lupe Saavedra, the director of the group, at 261-3612.

Letter from LASO

Estimada hermana,

The strike is still on; we'll all go down with it if it fails.

There are so many beautiful brothers helping us. There is still a problem with women, though. Do you think our sisters are afraid to join, or lazy, or what? There is a real scarcity of them around in the Third World, expecially when there is work to be done. I know it's hard to reconcile our position as Latin women and as somewhat 'liberated' women in the different worlds in which we move. Home has to be separated from street and street from work--it's a wonder we're not screwier than we are. Have you read "A Dying Colonialism" , by Fritz Fanon, yet? That really explains how and why the transition can take place, and who it will affect. Personally, I'd like the role that is more traditional, because I like being a woman, but conscience forbids that silence right now because there is so much that needs to be done.

Tu hermana Donna

Editor's note: This letter was sent from a LASO sister to one of our staff--it reflects the coub-double role many of us are in as we become more involved in solid action--We'd like to hear you opinions. Can you reconcile many of the traditional attitudes with a more liberated role? Do you feel that the men your boyfriends, your brothers, think of you only in terms of staying in the house and having babies? In other words, do you feel that you are being treated and kept in an inferior position?

COPS INVADE ELAC

All photos: Devra

East Los Angeles Police Academy, more commonly known as East Los Angeles College staged a boycott of classes last week. The attempt , somewhat unsuccessful,was due to the lack of support on the part of "white-minded" Chicano Students who don't feel the need for change. La Vida Nueva along with the BSU called the strike in hope that the administration would meet the demands presented by both organizations, in making the college more relevant to Chicanos and Blacks. The administration's answer was three busloads of sheriffs,not to mention ELAC's own surplus of under-

in all,nothing was really accomplished at ELAC,but it produced an awareness that concerned students are not satisfied with the educational process and won't be until it can be made relevant to minority students on campus.

San Fransisco State, San Fernando Valley State, and even ELAC are all variations of the same theme, the need for educational reform-a need which educational reform--- a need which has been dramatized emphatically throughout the state It is time for administrators to act! ELAC'S first attempt won't be the last.We will continue to harass and rap until our demands are met!

VIVA LA RAZA!

Donna Blank
ELAC

LA VIDA NUEVA

Donna Plank

The week before Christmas vacation, a series of incidents occurred at East LA Junior College that may have hopefully awakened the "dormant" masses of Chicano students who constitute 48% of East LA's student bocy. Being "thee" Chicano college it has still not been provided by its administration with curriculum relevant to Chicanos. Until recently MASA was the only organization representative of Chicano students, and it is damn evident that they are not functioning. La Vida Nueva newly formed campus organization, was created to push for a Brown studies department, and that's exactly what it is doing.

During the week of turmoil at ELA La Vida Nueva presented to Dean Wells a list of nine demands:

1. Brown Studies Department with a Chicano chairman
2. Wipe out mierda of credentials for teachers.
3. Brown newspaper run by Brown people.
4. Brown administrator to implement Brown programs.
5. Inform people that foes are not mandatory
6. Chicano guest lecturers and cultural programs.
7. More EOP money.
8. Make ELA college relevant to the community.
9. Resolution by the dean in support of the grape boycott.

Wells was asked to sign a resolution sympathizing with the grape boycott; at first Wells agreed to it, but after gave an "excuse", which seems to be the Honky speciality. He said it was for "personal reasons" that he could not sign. In protest to Well's refusal, La Vida Nueva conducted a rally and raised the Huelga flag.

After the rally Luis Carrillo member of the alumni association of ELA and a member of La Vida Nueva, proceeded to lower the Huelga, but was confronted by three men who pushed Luis and then made off with the flag. Luis, along with a member of SDS, ran after the trio and, upon catching up with them, made it clear that he wanted no trouble just the flag. In response to Luis' plea he was brutally beaten by one of the men who turned out to be a plainclothes cop. Sheriffs deputies who were at the scene did nothing to stop the attack--but responded without haste to arrest Luis on charges of assaulting a police officer.

Because of the severe beating suffered by Luis at the hands of the part-time placa, part-time student, La Vida Nueva decided to take the issue to Wells.

A meeting was arranged for Dec. 20, but Wells convienently contracted the flu, and the meeting was postponed.

La Vida Nueva's attempts were cut short only because of the vacation but with the beginning of school again, its efforts to bring changes on the ELA campus will begin again.

READY...

Look closely at these cops. Notice anything strange about them?They seem to be missing that silver star that we all know and love,the one that says Sheriffs Dept. unit. Perhaps they were lifted by some kleptomaniac with a thing for bright pieces of metal.

Or perhaps they figured that if they took their badges off, the people whose heads they planned to beat in at ELAC couldn't identify them later by their badge number.

When the man takes his badge off,that means only one thing. Come prepared with a helmet.

Libertad a los Presos Políticos

Cárcel a los que reprimen al pueblo

MEXICO 68

Mexico City: Friday the 13th

THE RIGHT OF ASSEMBLY IN MEXICO

Article 9c of the Mexican Constitution reads, in part: No se considerara ilegal y no podra ser disuelta una Asamblea o Reunion que tenga por objeto hacer una peticion, o presentar una protesta por algun acto a alguna autoridad.

This statute gives the Mexican citizen the right to assembly and the right of peaceful protest, not unlike that guaranteed the U.S citizen in his constitution.

Under the authority of this statute, a coalition of students in Mexico City known as CHESCA, or Committee for Lucha, announced to the public and invited all citizens to march with them from University City to the Casco de Santo Tomas, which is the second largest university in Mexico, on Friday, December 13th, to protest the slaughter of 500 at Tlatelolco on October 2, 1968. Leaflets were distributed all week, posters painted, flags nailed to sticks, speakers put on notice, meetings here and more meetings there. Coming on the heels of the holiday for the patron Saint of Mexico, la virgen de Guadalupe, and the beginning of the posadas and fiestas for the Nativity, there was a festive air about the city.

The poverty and bleakness of the poor indio in the barrios hid itself under the camouflage of fantastic colored neonlight art. Parks were decorated with lifesize nativity scenes: dolls, animals and toy soldiers from Disney stories, young boys and girls practicing folk dances, bands rehearsing, shoppers and tourists all scurrying helter-skelter, all looking for the Buy ,...Santa Claus had come to Mejico!

THE NEW ART FORM OF THE STUDENTS

In the fall the students had confiscated the buslines to transport them to the demonstrations. They had painted slogans and propaganda of black and brown paint on the buses; on the taxis, the schools, the lamp posts, wherever they could, the big "V" was there to remind all of the new radical Mexican students, he who dreams of Zapata while he reads his Che.

Once again, the creative, satirical and fatalistic Mexican had developed a new art form. The world watched and waited for the eruption during the Olympics but the students voted to wait until after The Sham was over.

CALL TO YOUTH

Blood that does not overflow
Is not blood, is not youth
Does not glisten, does not flower

Bodies defeated at birth
Are grey and defeated at death
They are ancient from the start.
(Miguel Hernandez)

Liberty is to be subserv'd
Whatever occurs.
(Walt Whitman)

You have died, comrade, in the
Burning dawn of the world.
(Octavio Paz)

I will return and I will be millions
(Sparacus)

The duty of every revolutionary
Is to make the revolution.
(Che)

Imagination has taken power.
(Students of Paris)

POLYTECHNICAL INSTITUTE-
NATIONAL UNIVERSITY:
United we will win.
(Us? 1968)

STUDENTS CONFISCATE 25 BUSES

The students, nearly all teen agers, boys and girls, took control of twenty-five buses without incident. They ordered the driver to take them to the University, some five miles north. They sang and chanted, yelled and screamed like students anywhere else going to a foothall game. But for them, it was deadly business. They thrust the fingered "V" at startled pedestrians on their way to the markets.

At 12 noon, for all practical purposes, the march failed to get off the ground. The busloads of students were forcibly halted by twenty tanks; five thousand soldiers with rifles and bayonettes drawn, hundreds of steel-helmeted granaderos, by blocks crowded with army trucks with machine guns mounted on flatbeds, ever present gnatlike helicopters flying overhead... The University was surrounded by tanks and soldiers. Niether entry nor exit were permitted, it would have been a worse disaster than the slaughter at Tlatelolco...so the students, approximately 1000 of them, went peacefully to jail. Late that night, scattered rifle fire shattered the peaceful city. Ordaz and Father Johnson in El Paso

At the moment of the near tragedy, President Ordaz was with President Johnson at the Chamisal in El Paso. Living as we do in a surrealist, technological age, the words of peace and friendship came over the taxi radios and the transistors in the sidewalk cafes while the students, still enthusiastic but with tears in their eyes, were being marched into police wagons, or driven in their "Liberated" buses to the concentration camps.

CAMPO NUMERO UNO

The students cried, not because of fear for their own safety, but out of fear for their families. Only the leaders would be tortured with electrodes tied to their testicles at Camp Number One outside of Mexico City. The others would for the most part be released to their families in the days and weeks to come.

The fathers would be warned--Keep your boy home or you'll lose your job and your daughter will be raped!

There is no hypocrisy in Mexcept by establishment newspapermen. TV is forbidden, there are no court trials. Due process is not even suggested by the students...they recognize and accept the revolutionary aspect of the situation.

The invitational leaflet read: !!Cada Golpe Que Nos Afata Nos Fortalese!!

Mexico City
December 13, 1968

Zeta

LIBRARY

UNIVERSITY OF CALIFORNIA
AT LOS ANGELES

SAL NEEDS OUR SUPPORT. A TESTIMONIAL ON HIS BEHALF WILL BE HELD AT THE AMERICAN LEGION HALL IN EL SERENO AT EASTERN AND HUNTINGTON DR. TICKETS ARE PRICED AT $3.50. SEE YOU THERE!!!

EDITORIAL

Recently we learned that Inside Eastside is being sued by Mr. John Turco, a Garfield High School teacher. Mr. Turco is suing the Inside Eastside for alleged remarks and actions which this gentleman is purported to have been responsible for in a faculty meeting at Garfield.

Let it be understood here and now that Chicano Student News is behind and supports Inside Eastside all the way.

Freedom of the press as guaranteed by the 1st amendment of the constitution is still a fact of life, although sometimes one wonders whether its application and existence is considered subversive or at least a drag by certain elements in supposed levels of authority.

To print the truth is not libelous. Information and evidence as to the validity of the statements as stated in the Inside Eastside is quite plentiful, and is being prepared and will be presented at the appropriate time.

A countersuit is certainly a possibility against those who refuse to acknowledge that the truth is a double-edged sword which can cut in many directions. The truth will be heard! The truth is a weapon of the people.

The truth against bigotry, ignorance and racism can forge many weapons. Thus in East L.A., the people have acquired a tremendous arsenal throughout the years.

We are now in the process of arming and protecting ourselves with the weapons which the truth have given us. If this is war, so be it, and let the campfires be lit!

We have just received certain information about Mr. Turco which we are now printing so as to inform the public about this man's qualifications.

1) Mr. Turco has been at Garfield High School for four years.
2) He came from Belvedere Junior High School where he was an agricultural teacher.
3) He has been chairman of the Social Studies Department for three years. Therefore, with only one year experience at Garfield, this teacher was made chairman of a department which is not his major field of study.
4) Mr. Turco's major is not in Social Studies but rather in science.
5) Mr. Turco did not pass the probationary exam in Social Studies.
6) Mr. Turco is a charter member of CTELA. This is the same organization which was created to combat certain educational reforms sought by many students

CAMP HESS KRAMER

The air was full of pride in being chicano. Talk consisted of change, of fighting white racism, of organizing, of communicating. "We are most inclined to join a riot if another occurs in L.A. We are tired of being pushed around by honkie racist fools."

The sixth annual Mexican-American Youth Leadership Conference, sponsored by the Los Angeles County Commission on Human Relations was held the weekend of April 19-wi. Approximately 125 young chicanos from all over the Southland gathered at Camp Hess Kramer in the hills of Malibu. The theme of the conference was "That which we are, we are."

The discussion groups and general sessions were supposed to give the participants a chance to release their frustrations and provide for "sensitivity training". But I sensed that those chicanos were not going to leave this conference just feeling good because they had a chance to air their gripes, but with a strong will and a determination to unite and "constructively" work towards helping their people move up. The sponsors (Human Relation Commision and the donor of the camp, Tobias Kotzin) got pushed out of shape when the young chicanos came down heavy on white society. They apparently were expecting that the little Indians would be so grateful to spend a night in the hushes that they would bend head and hack in grateful submission. But just as Custer learned, they learned; and both lost more than just their scalps. The smoke is giving a signal. The fire next time is heginning to creep into the present.

Human Relations Committee and the "benevolent" Star of David were singed but hopefully they were also warned. Young chicanos will not be pushed around anymore. Pay attention to the drums which can be heard around E.L.A. The few chicanos from the white communities sympathized with their brothers and sisters in East L.A. and agreed to go back to their communities and rap to their white neighbors, thereby helping the struggle against white racism.

The young chicanos displayed their dignity and pride in being brown. They are the ones who deeply want a world without animosity and hate. They're the ones who said they will do "something" about it.

A lot of talk and promising was done that weekend, as at every conference, but most importantly something new was added--a threat, a warning. "We will fight because we are right! Our fight is right! Our right is to fight!

Roosevelt

WALK-OUT

FRIDAY, APRIL 26.

150 Chicano students walked out of Roosevelt Jr. High School in San Jose. A rally was held at william St. Park where demands were set up and a steering committee was appointed. The students call the group Chicano Student Union. Members of the Mexican-American Student Confederation (San Jose State), Union Estudiantil Mexico-Americana (San Jose City College), and Black Student Union (San Jose City) were there also.

monday, april 29.

150 Chicano students demanded that Principal Jackson allow an assembly to inform all Chicano students about the walk-out. He agreed and all 550 Chicano students had a rally in the auditorium. After an hour they all yelled out--WALK-OUT!! The students milled around the auditorium, the halls, and the principal's office. The steering committee met with Jackson and he said he could not meet the demands. Another assembly was held in the afternoon. More students got up on stage and the principal dismissed the students early.

175 Roosevelt students marched over to San Jose High. They marched through the halls of SJ High shoutint WALK-OUT! There was no damage of property. School officials just stood by.

The students leafleted the building and were on their way back to Roosevelt when 2 motorcycle policemen grabbed one student and put him in the paddy wagon. All of the students gathered around asking Why?? Three officers surrounded one 13 year old student (about 5'2", 120 pounds) who was speaking Spanish trying to get the crowd to leave. This student was hit by one officer and grabbed around the neck. One of the college students was also arrested and put in the wagon but was released about 5 minutes later. Officers explained that they couldn't understand what was said in Spanish and had figured that the student was inciting the crowd.

In all, two Roosevelt students were arrested. Charges were resisting arrest, trespassing and disturbing the peace.

At no time did any student attempt to interfere nor was there any assault on the police officers. There was no property damage. The student who was hit by police is going to press charges.

CAN ANGLO EDUCATION SURVIVE IN A MEXICAN-AMERICAN SCHOOL??

By Joe McKnight

This paper is addressed to those teachers at Lincoln who of late have reacted with defensiveness and wounded pride to the recent stirrings of protest in the community where we work. While listening to comments in the teachers lounge and around campus, I've become concerned by the wide spread anxiety about and misunderstanding of those social phenomena in the midst of which we find ourselves today. It will be my thesis in this offering to the Faculty Forum that our effectiveness will depend on a correct interpretation of and an appropriate response to the social upheaval that is only beginning in the Lincoln Heights community. There are many angry voices arising in the Eastside--and will be becoming louder, angrier and more numerous in the future. We teachers here at Lincoln must be prepared to face the prospect of future student walkouts, picketing, charges of ethnic and social discrimination, civil disobedience and--I say this because I want to tell it like it is--violence. Whether in the end, we teachers and administrators become the object of community violence will depend on how responsibly and, to use a corny adverb, how lovingly we act at this time. I emphasize the word act. I do not mean only how we listen but how we act, how we respond. Increasingly today in America's minority communities, one hears le s d less of the melting pot and more and more of the salad bowl. The melting pot concept has in the past been America's answer to those people whoarrive on our shores with the culture and heritage different from that of the majority American culture. The goal of the melting pot was that eventually disparate cultures would be assimilated into the great American middle-class. They were seldom asked whether the sons and daughters of the immigrants, in order to be "melted" did not have to implicitly reject their fathers' culture, heritage and values as inferior. We of the majority culture patted ourselves on the back and congratulated ourselves on our great democratic melting pot tradition. We set up the American school system to be the instrument of the American melting process. But seldom, oh too seldom, did we give a second thought to the destructive loss of identity to the paralyzing self-alienation that was a by-product of the transition. Here in the Los Angeles Eastside, the problem of assimilation is compounded by skin coloration. I feel that the Mexican-American child has been victimized by a society that insists that he melts at all costs. To start with, Mexican culture is not alien to the American Southwest. We are the alien culture that has been superimposed by military conquest on a prostrate, indigenous people and, like all conquering races, we are insisting that the subject people turn themselves into carbon copies of ourselves. And we teachers and administrators, whether we wish it or not, have been sent in to the Eastside barrios to melt the indigenous population whether they want to or not. And how does the Mexican-American experience himself in the midst of all this? I'm afraid that he comes to see himself as the passive object of someone else's action. He experiences himself as a thing to which or about which someone else does something. Those who are familiar with existential start know that man does not experience himself as being alive until he becomes the subject of his own actions. Indeed, he is dead and an inanimate object as long as events merely happen to him. To be alive, to be one with himself, man must control his own destiny. He must have choices and take responsibility for the choices. Even in the most oppressive circumstances, man always has the choice of saying "Hell no" and I'm afraid this is what many voices in the Mexican-American community are only beginning to sing out loud and clear to the Anglo power structure. If we are not deaf, we can hear them.

Psychoanalysts are familiar with the type of patient which they often see in their practice. He is a man lacking a sense of identity, alienated from his society and from his own emotions. If asked how he feels at any moment, he cannot honestly answer. Indeed, he lacks the capacity to feel at all. In a world where it is dangerous to fell, this patient has destroyed all his emotions. He is not a productive man who actively relates to his world. He is not controller but the controlled. When once such a patient begins to break through this alienation and re-establish contact with his emotions, he begins to give vent to feelings of explosive rage. Acceptance of self and a long repressed hunger for aliveness is often preceded by total emotional involvement, r a g e and conflict. Like Albert Cmous-Merco in his novel "The Stranger" said, "I started yelling at the top of my voice, I hurled insults. It was as if a great rush of anger had washed me clean. I felt ready to start life all over again." I believe a valid comparison can be drawn between this type of alienated person and the alienated minority community served by Lincoln High School. We must be prepared to respond to it in a productive way. I feel that Mr. Ingles, our principal, has attempted to do just that and I for one think he is to be commended. However, you know and I know he lacks the power, the muscle, to effect many of the far-reaching reforms desperately needed specifically at Lincoln and more generally in all schools in the Eastside. But we, as Eastside faculty, do possess the needed muscle. Combined and united we could effectively represent the best interest of the community we serve. We could become and effective pressure on the Anglo power structure represented by the Los Angeles City Board. Why have we not done this already? I feel that the most compelling answer to the above question lies, in fact, that we as a faculty at the present time are in much the same situation as the community. We lack an identity. We have become so accustomed to passively having decisions made for us by the administration and spoonfed to us like dependent children that we do not as yet experience ourselves as "active bearers of our own power" to use a phrase from Eric Frauht. We must use our identity by the creation at Lincoln of a Faculty Senate, a representative body of teachers empowered to make decisions concerning school policy and able to represent the best interest of our students vis-a-vis the downtown school board. Lincoln High has not yet become the Manual Arts of the Eastside. But if we ignore the voices of reform now arising in this community, we could conceivably be faced with the same situation in the near future. Let us begin. I feel that the first business of a Lincoln Faculty Senate should be a series of resolutions calling for reforms that would reorient our schools around Mexican-American culture. I would propose the following.

1. Selection of textbooks and teaching materials on an area basis rather than a districtwide basis. In the Mexican-American a r e a, these books should reflect Mexican and Mexican-American culture.

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NOTICE TO STUDENTS AND PARENTS ABOUT SWATS IN OUR SCHOOLS

This statement is published by the EDUCATIONAL fSSUES COORDINATING COMMITTEE* for the purpose of cooperating with the school authorities in improving school conditions in the district. (Educ Code 8454)

SWATS can only be given when:

1. The teacher swats you in front of the Principal or Vice Principal.
2. The Vice-Principal or Principal swats you in front of an adult.

IT IS AGAINST THE LAW FOR A TEACHER TO STRIKE YOU ON THE HEAD, SLAP YOUR FACE, PULL YOUR HAIR, OR SEVERELY SHAKE YOU. (See below for THE LAW)

You also have the RIGHT BY LAW to take this paper into the school and give it to other students. (See below for THE LAW)

SO . . . IF YOU ARE SWATTED WITHOUT FOLLOWING THE LAW OR fF YOU ARE HARASSED OR PUNfSHED IN ANY WAY FOR TAKING THIS LEAFLET fNTO THE SCHOOL . . . CALL REV. VAHAC MARDIROSIAN — MAdison 8-8313 and give the information below to Mrs. Swenson:

Your name, school, what happened.

AVISO A ESTUDIANTES Y PADRES, ACERCA DE CASTIGO CORPORAL EN NUESTRAS ESCUELAS

Esta declaración es publicada por el Comité Coordinador de Asuntos Educacionales* con el propósito de cooperar con las autoridades escolares para mejorar las condiciones de las escuelas en el distrito. (Código Educacional 8454)

Castigo corporal puede ser administrado solamente cuando:

1. El maestro lo hace frente al Director o Vice Director de la escuela.
2. El Vice-Director o Director lo hace frente a un adulto.

ES CONTRA LA LEY QUE UN MAESTRO PEGUE EN LA CABEZA, EN LA CARA, JALE LA OREJA, O SEVERAMENTE TE ESTRUJE. (Ver LA LEY abajo)

También tienes el DERECHO POR LEY de llevar este papel a la escuela y darlo a otros estudiantes (Ver LA LEY abajo)

ASI QUE . . . Sf TE CASTIGAN CORPORALMENTE SIN SEGUIR LAS LEYES, O SI ERES MOLESTADO O CASTIGADO EN CUALQUIER MANERA POR LLEVAR ESTE PAPEL A LA ESCUELA . . . PUEDES LLAMAR AL RDO. VAHAC MARDIROSIAN — MAdison 8-8313 y dar la información siguiente a la Sra. Swenson:

Tu nombre, escuela y lo que pasó.

*A community based organization made up of parent groups, teacher organizations, college student organizations (UMAS), clergy, labor and others in the East Los Angeles community.

V. MARDIROSIAN, Chairman, 816 So. Figueroa Street, Los Angeles

WILSON! WILSON!

2839 North Eastern Avenue is the location of Wilson High School and may I add not just any school...but one out of the ordinary. The kind that likes to teach second-rate education; the kind that likes to call students "communists" for walking out and protesting, the kind that likes to sell three day old food etc. I do not know why and how they could call this a school. . .maybe a trash can but not a school!

If this is a school how come the meaning in the dictionary reads like this: school (skool) n.i. A place where instruction is given; a body of students divided into classes. . . Wilson is not a school I guess because in this meaning it says a place where instruction is given. I guess if Wilson was a school the students there would come home with something on their mind that they have learned and will stay in their head.

A new building is going up or I should say an old building. . . let me explain. It isn't a new up-to-date modern building but it is one of them old "new" obsolete buildings in other words an "imitation" is being constructed presently.

Not too long ago some students broke into the hash lines and raided the place. I don't understand, there isn't really anything be gotten from there but some food I wouldn't feed to pigs! They probably hadn't eaten in weeks. Poor fools, I hope they don't get sick. It's a fact to many of the students at Wilson that in 1958 students there tried to put Mrs. Goin, the girls vice principal, out of office for discriminating against other races. The way I see it, in order to become a boys or girls vice principal, you must have blue eyes, blonde hair and the most important requirement is that you must be able to discriminate and Mrs. Goin seems to fit these qualifications admirably. Well now you know how Mrs. Goin got her job.

Since the walk-out (which took place on March 1st) the principal, Mr. Skinner, does not know what is the next step to take. Since then they have had two casual days, a boy's week, a girl's week, and two plays. They think if they have many activities that they students will stay in school even if the conditions are as bad as they are. Also, not too long ago the school had only Mexican men and women encouraging students from Wilson to stay in school. I really don't understand because the whole scene at Wilson stinks and the students there do not make it the way it is.

The school newspaper "Hitching Post" does more harm than good by being printed and distributed. All it really does is hurt the students with their publication. In one issue it called students who walked out communists. One time many students went home brain-washed because every where they went it said "Let's keep our campus clean."

Oh yes! another piece of lumber has been added to the new Wilson since a month ago. . .if they keep on going like this the new Wilson will be up in 1990!!! Can't you wait?

This is part one of a continuing article and we are only putting it in to let you in on what's happening at Wilson.

C S U FORMED!

Chicano students at Wilson High and Junior High School have united and formed a union for mutual assistance, advisement, and protection. This Union is open to any and all students of Wilson. If you are interested in becoming a member and contributing your ideas and strength come to our meeting which will be held Wednesday, May 22, 7:30 p.m. at 4534 S. Huntington Dr.

WHY I THINK WE NEED BETTER EDUCATION

I am a student who attends Fremont Elementary School. And I would like to tell you about my teacher. Well I heard in one of your school papers that you need better education, well so do we! In a sixth grade room, with a teacher named, I'd rather not say. Anyway you'd probably think my teacher was a real cool head by playing records, having almost two hours of P.E., and letting us have most of the answers on our so called tests. He never sends us to the office, I think because he's afraid that we might tell on the things he does.

We have around twenty rules that we are to obey. One of them is, no dirty language, instead of showing an example on not to use it, he uses almost every four letter word. And, another thing even though we hardly work on our papers, it doesn't mean he can throw them away as soon as he gets them. And then theres his royal thrashing, thats when grabes you by the shoulders and pushes you real hard back and forth till it hurts. Is this right?

Chicano from Fremont Elementary School

PETITION!

The undersigned feel that Mr. Donald Skinner should be reprimanded for his actions taken on the discipline of Ruben Gutierrez. Ruben was practicing his rights as a student and citizen of our community, passing out leaflets, informing the students of Wilson High of the events that were to happen at the Board of Education the following day. He was suspended and put on probation for one year. Several "anti-walkout" publications were distributed on campus and the distributors were not reprimanded.

SIGNED _____

SEND TO: Educational Issues Committee
816 So. Figueroa St.
Los Angeles, Calif.

RESIST!

Today I will not be conscripted into the United States army. I am on probation for possession of a deadly weapon. It is against the law to carry or use a deadly weapon except in the name of the government. So today they will send me home. But - when the Selective Service System arranges to have me released from probation so that I can be inducted, then I can stand up and say "Por mi madre, yo no voy!" (By my mother's name I won't go.)

I am a Chicano

I am already fighting my war--against facism, racism, poverty, and oppression for LA RAZA and all subjugated people--here at home.
I will not help the United States government enslave the people of Vietnam as it has my people--the poor people.
I am the first Chicano in Los Angeles to be willing to openly refuse the draft--but I won't be the last.
If you have doubts about the American way of murder there are people who can answer your questions; they answered mine.

Jose Sanchez is the first chicano in East L.A. to openly resist induction into the service. "Por mi madre, yo no me voy!"

He was born and raised in E.L.A. and he realizes that the young chicano's fight is not in Viefnam but rather in the barrios where the sheriffs and cops run amok with hate and guns.

He realizes that to protect a society which blatantly puts down his people for being chicano is like hanging oneself to protect the hangman that is hanging you tomorrow.

The cause of justice and freedom cannot be won by chicanos in Vietnam. Freedom begins at home and we are not free! We will never be free as long as this racist society of greedy gabachos and sell-out chicanos condemns us to poverty, sub-standard education and concentration camp type barrios which are patrolled by bloodthirsty animals with badges and guns.

It is not being a coward to refuse to fight and die in a gabacho war which will only increase the oppression and prejudice of this society toward the chicano.

When a chicano points a rifle at a Vietnamese with a gringo at his side, that same gringo's brother is pointing a gun at the chicano's brother in the barrios.

Jose has in so many words, told the gringo that he can take his war, and most unpleasantly, shove it.

Jose, you are right! Jose, your voice will be heard and your words will be read. But most importantly, your act--your act of RESISTANCE--will become a model for many of the young chicanos in the barrios.

Jose is the first but he will most certainly not be the last. He leads the way but behind him is the strength and love of his people.

For draft information phone: 225-5118
CHICANO LIBERATION & PEACE MOVEMENT

Because our skin is chocolate brown we're look upon with spiteful frown;
But it's all right if we're not white when men of war decide we fight.

Today we're told to cross the sea, in the name of liberty,
Yet we live in poverty while the rich and white are free.

We fight and toil for this good soil and give our life in foreign soil,
But why should we help whitey fight, while yet we haven't gained our rights?

Must we live in destitute because our skin just doesn't suit?
It's not right and it's not fair that we should live in such despair.

Our fathers died for this rich land when whitey fought against Japan,
Now we fight a Southeast nation to return to segregation.

This voice you hear, it's not contempt, it's just the cry of my lament;
For Mexicans hurt deep within to see their Race die with the wind.

Robert R. Parra
San Quentin

from page 4

2. When materials and books reflecting Mexican and Mexican-American culture do not exist, a committee should be appointed to write them.
3. Where appropriate books do not exist in English but do in Spanish, these books should be translated and used.
4. Mexican and Mexican-American history should be a required course in all Eastside schools.
5. Funds should be made available to educate Eastside teachers in the history, traditions and culture of Mexico.

Certainly the above list does not exhaust all needed reforms but I am sure that if the salad bowl concept is ever generally accepted by the talented Lincoln faculty, they can bring their creativity to bear on reform to a far greater extent than any individual.

PROPOSITION "A"

The Purpose: To finance the police in their war of oppression against the chicano and black communities.

The Amount: $25,225,000 that

PROPOSITION "A"

Facts about Police Board Proposition "A"

The Purpose: To finance the police in their war of oppression against the chicano and black communities.

The amount: $25,225,000 that we have to pay.

The Date: June 4th is the day to defeat this measure, which has to get two thirds of the vote to pass.

Here is what Proposition "A" provides for:

POLICE ACADEMY-- to train more racist cops.

MORE POLICE STATIONS-- for areas like E.L.A. and Watts, which means more police in the barrios and ghettos.

PISTOL RANGE-- to train cops to shoot our people more efficiently

EXPANSION-- of the Georgia Juvenile Division so they can bust more young chicanos, and Highland Park and Hollenbeck Division so they can oppress East L.A. with better facilities.

WE MUST MAKE THE CHOICE

Our vote can defeat this proposition. Our vote can stop the expansion of the racist L.A.P.D. Our vote can halt the growing oppression of our communities by the cops.

VOTE NO ON PROPOSITION "A"

"THE RED, WHITE, AND BLUE AMERICAN HONKIE FOOL"

by David Saucedo

The man has a badge
with permission
to kill.
"kill, with impunity!!"
honkie society says.

but...
to hell, with the
white man's society's way
he's in my sights
and I must fire first.

kill, for the freedom
from racist white dogs
kill, for the brothers
and sisters throughout
the whole world.
kill, for perpetual
freedom for all.

and then.....
the bells of freedom
will toll.
toll, for the brothers
and sisters who paid
to their laws.
toll, for political
prisoners
with no rights at all.
toll, for the hungry
chicanos
with unended toil.

and.....
toll, for the "raza"
the "brown berets" too.
"QUE VIVA LA RAZA"
la "CAUSA"
tambien.

CHICANOS,
COME FORWARD AND MEET
THIS.....
MAD
DOG.

ENFORCEMENT IN LOS ANGELES COUNTY

In 20 years there were 319 police killings; 313 were ruled justifiable homicide. During this period, only twice was there a verdict against a police officer; one in Long Beach when police officers, playing a game of "quick draw" shot snd killed a police reporter. A charge of manslaughter was placed against the officer responsible. The only time a police killing was declared a criminal homicide was in 1961, when an officer in Hollenbeck Division was chasing a 16 year old boy named Lopez who had stolen a car. The boy stacked up the car and the officer didn't want to pursue him any further. He sat in his car, took careful aim and put a bullet in the boy's head--executing him for CAR THEFT. A coroner's jury decided that the officer was guilty of criminal homicide. The district attorney simply got the rules changed for selecting coroners juries, empanelled a new jury, which changed the verdict to justifiable homicide. Coroner's juries, incidently, are a farce by the District Attorney's office. Deput DA's, who prosecute, are the only lawyers allowed to examine witnesses. And, although the DA would have you believe otherwise, he is not bound to follow through the coroner's jury verdict. This has been the policy for years. This has to change NOW. Only we can change this. . .Mike Hannon is running for D.A. in L.A. County. Hannon will enforce these laws which the present D.A. ignores:

> 149 PC "Every public officer who, under color of authority without lawful necessity, assaults, beats any person, is punishable by imprisonment in the state prison..." Etc., etc.

Mike Hannon will end the harrassment of Mexican-Americans, Blacks, hippies, young people and other minorities by police who misuse the law to oppress people they personally dislike.

Mike Hannon will prosecute every officer who breaks the law!!

When asked by E.L.A. parents if he would prosecute parents of E.L.A. students involved in walkouts, on the felony chsrge of conspiracy to commit a misdemeanor, the present D.A. said he would check each case separately.

When MICHAEL HANNON was asked if he would prosecute E.L.A parents, Mike Hannon said, "Absolutely NOT". The 150 investigators from the D.A.'s office should not be wasting time investigating parents of children who finally brought attention to the problems in E.L.A. There is nothing to prosecute when the motive is to improve s community.

Tanya Luna Mount

wilson underground

I wasn't compelled to take any responsibilities in regards to Wilson or our community until the Blowout came up. I thought, as many students at Wilson feel, that we have no problems at all. Getting our new school seemed to block my senses to what was really going on. Thanks to the Blowout, I came to my senses. I began to work, going head on for the movement. I was suspended twice for practicing my civil rights. Royer and Skinner tried to turn my father against me. This did not work. The chicano movement was too strong. The suffering and frustration my father had held within himself came out. The soul of the chicano arose. It rose within thousands of us. It rose within all people who were open-minded.

I am going to run unofficially on a write-in, for the presidency of Wilson. Only because I see too much injustice and wrong in the present system. We will change the system. I ask all of you, whether you be brown, black, white or yellow, to open your eyes and see. Can you be yourself without Royer or Goin on your back? Can you be a chicano?

Ruben Gutierrez
YA BASTA!

We the students of Wilson High School submiy these ballots to the school. We feel that the students elected by the Student Government do not represent a majority. So, in turn, we submit these students as our nominees.

VOTE FOR YOUR

FREEDOM

CANDIDATES OF
Wilson High

☐ President : Ruben Gutierrez
☐ Vice-Pres. : Alice Torres
☐ Secretary : Barbara Mungaray
☐ Treasurer : Anna Rodriguez

student elections

Well, it's that time of the semester again; time to play like we're actually human beings who some control over our own lives. In a few days we'll be given the priceless opportunity of choosing from various lists of assorted smacks and electing ten or twelve of them to membership in that glorified social club known as Student Council. Because that is exactly where student body elections are at. They are controlled every step of the way by the administrations, the same administrations that don't have in them one chicano, the same administrations that bring the cops on our campuses to arrest us for exercising our democratic rights.

Before a student can even get his name on the ballot, he must meet certain "qualifications". Since I go to Belmont, I'll use the ones there as an example. The student must have 90% attendance for that semester, a B average for all his semesters, and no more than "U" on his ten-weeks report card. Obviously the only ones who are going to qualify are the smacks, the ones who have learned to cooperate with the system. But if, by some remote chance, someone does qualify who isn't a smack, he still has to be approved by the counselors, the VP, his homeroom teacher, the cop at the corner, and the local John Birch Society. And any one of them can refuse to approve him on any grounds, be it because the candidate is chicano or black or because of his religion or because he is a white liberal (SDS, hippy, resistance, etc.) Of course when they refuse a candidate they never give the real reasons as cited above but rather they come out with lame excuses like "poor past attitudes", "lacks the right kind of effort" or "refuses to kiss a--(reworded of course as uncooperative).

It is strange isn't it? To run for President of the United States you only have to be 35 years old and a natural born citizen. It's left up to the people to pass the real judgment. But to run for a high school office, you have to go through a security check that would put the FBI to shame.

So the candidates are all set, and the campaigns begin. Overnight the school turns into a gallery of posters that scream at you to vote for someone, anyone, But they never tell you why. They can't, because it is absolutely forbidden by the administration to print on those posters anything controversial. (Which, to them, means anything that deals with school issues.) And when the election assembly takes place, the speeches you hear have gone through the same censorship process. The candidates tell you about all the dances they'll have and the contests they'll think up, but they can't speak their minds about the dress code or the blowouts. They can tell jokes, though, and they usually do--jokes that are so lame that the audience feels embarrassed for the poor fools who are up there telling them.

The next day in homeroom you are presented with a list of candidates you probably don't know and don't want to know, You look at the list, and there's nothing to do but flip a coin to decide which one to vote for.

The next day they tell you who won, maybe the winners are the ones you voted for, maybe not, but it really doesn't matter because from that time on what they do won't make any difference in your life.

Because the funniest thing about the whole pathetic game is that the Student Council that is finally elected has no power, Every decision that it makes must be approved by the administration. Since the administration is lame all you get is lame decisions.

So we, the students, end up getting snafted just like always. We vote from a hand-picked list of smacks to elect a group that couldn't do anything meaningful for us if it wanted to, And next semester we'll still have cops on our campuses, and lousy food, and unbelievable dropout rates, We'll always have it that way until we realize the strength which our numbers give us. We simply have more Indians on our side. Look around and think.

A Belmont Student
Blowout Advocate

garfield underground

VOTE FOR YOUR

FREEDOM

CANDIDATES OF
GARFIELD HIGH

☐ President : John Ortiz
☐ Vice-Pres. : Harry Gamboa
☐ Secretary : Margaret Cuaron
☐ Treasurer : Cassandra Zacarias

What is written here is what I would have said had I been given the right to speak by Mr. Murphy.

We have been waiting for someone to give us an answer. Too long we've been expecting the board of education, teachers, administrators, to bring us an answer. All they can tell us is that we're lazy.

Too long we've been waiting for Mario Pacheco and his people to give us some voice in our school, in our barrio. Instead, they speak for the people who come from over the hill. They say the same things, they come to tell us what's wrong with our barrio--from the outside looking in.

Too long we've been waiting, too long we've been hoping. . .for too damn long!!

YA BASTA!! We don't need the Board of Education who won't give us. We don't need them to give us anything, we just have to learn that we must take.

We no longer want them to help, we have to help ourselves. . .

Take a look at the people who want to run your school, a segregated school. Think about what they want. Do they want to better your education? Or do they want they scholarship that every student body president gets.

Everybody knows the student government is a tool of the administration. Student government can't do anything besides clean the school and make sports night.

Get someone in the offices who can get the students back into the school cause we've been waiting too long for it to happen again.

J. Ortiz

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